

## A National Disgrace

Last week Chicago dailies published interviews with parents here of Joyce Hawley, an obscure little foreign girl, whose only claim to attention is that she was caught in a disgraceful "wine bath" affair that featured a wild party given by the well-known theatrical producer, Earl Carroll, in New York not long ago. The girl's parents didn't think the affair so disgraceful. Neither did a large part of the reading public. They thought it was a huge joke that a girl should plunge naked into a wine bath, out of which party guests should drink, struck them as clever.

How clever would it have been if Joyce Hawley had been a little darker and the party had been given by members of the Race? All New York would have been up in arms and the members of the Race would have been jailed or ostracized. The newspaper headlines would have played up just two big facts—that members of the Race did it and that it was a terrible disgrace. Yet when it comes to filth and rottenness, this party shows we have everything to learn from the white man.

## TO BECOME FINANCIAL SPECIALIST

*Cowley*  
William O'Connell, Feature Writer, Granted Year for Further Study.

GREENSBORO, N. C., June 17. —William O'Connell, professor of economics at the Agricultural and Technical College here, has been granted a year's leave of absence for the purpose of making further studies in the Field of Finance. The professor stated today that he is planning to make intensive study of Bank Management and Accounting Control, Statistical Research and Corporate and Business Finance.

The economist went on to say, that, "What we need today is more men versed in Finance. The Negro's greatest handicap is not so much the fact that he hasn't the money; what is checking his progress economically is the fact that he doesn't know how to use that which he has. On the whole, he is void of a knowledge of the fundamentals of Finance."

"His money is scattered in all the white institutions of the country and let me inform you that these institutions use it to make more money from the Negroes by unduly exploiting them. This scattered capital, this potential power must be aggregated and marshalled. And it can only be aggregated, marshalled

and used profitably when we have men who know just as much if not more, who are just as well trained if not better trained than any of our financiers. People talk about the Negro's building a strong economic structure, but they must first realize that the foundation of this structure rests in the absolute control, pooling and management of their savings," said Prof. O'Connell.

"Too much emphasis cannot be placed on training, on a thorough knowledge and grasp of the principles underlying economic phenomena. Trace our bank and corporate failures back to their fundamental causes and invariably you will discover that the causes of these disasters were due to the ignorance and violation of certain economic laws by the managerial staff. Yes, we must send men out in the field who have a thorough knowledge of the economic and financial principles, who have wrestled with problems involving the application of those principles to practical situations, who can compete advantageously with the keenest minds of this country, who will labor not alone for their personal gain but for the gain of the toiling masses of their race who have yet to be lifted from the economic mire," continued Professor O'Connell in forceful tones.

### EUGENE GORDON'S BUNK

In the June number of the American Mercury, Eugene Gordon, an employee of the Boston Post, has a long, meaningless article on Negro newspapers. In all fairness to Mr. Gordon, we must confess that we are unable to decipher or interpret his meaning for or against. Criticism is all right, if constructive, made in good faith for the purpose of helping the individual or cause criticized, but all wrong, if destructive, and made for the purpose of injury to the cause or individual criticized. We are not willing to impune Mr. Gordon's motives, but we can not see any good to come from his articles. He certainly cannot help or raise the standard of the Negro Press by abuse, ridicule and hurtful criticism. You cannot hope to help a man by arousing his anger. You must gain his confidence by appealing to his reason and finer sensibilities. The course Mr. Gordon is pursuing will discredit the Negro press, if the public were

inclined to believe in his competency to pass upon the worth and character of Negro newspapers. It is hard to tell whether the gentleman is trying to discredit our press and bring it into general disrepute, or what not. But, here is one thing of which we are certain, that what he has said and what he is saying is not calculated to help the Negro press.

But, Mr. Gordon is not known to the profession, or the public, either as a newspaper man or an authority competent to pass upon the character or worth of newspapers; therefore, what he says will neither help nor hurt the Negro press. The man who plays up your virtues and obscures your virtues hardly means to help you. And the application of this principle of human action to Mr. Gordon's articles in the American Mercury may disclose his purpose or motive. But, what would he gain, if he succeeded in discrediting the press of his race? Would it help him as a feature writer of Negro news on a big, white metropolitan daily?

But, possibly Mr. Gordon is afflicted with the incline that overtakes the average Negro who works about and around white folk. This class of Colored men see standards of excellency to which the white man has arisen in 2000 years, and discredits everything his Race has done, compared with this standard, without taking into consideration the element of time, environment or opportunity.

The gentleman falls into the error of yellow journalism, the feature he most severely condemns, in that he writes into his articles the elements of misrepresentation. If he desires to discuss newspapers, he should address his discussion to newspapers and not men. Abuse and ridicule is not argument, neither does feature writing qualify a staff reporter to standardize newspapers. Men too often prove their own ignorance of subject matter by trying to prove the ignorance of the other fellow.

If Mr. Gordon is the newspaper

authority he advertises himself to be, he ought to try to help his less fortunate brothers of the craft up, rather than to hold them up to public contempt and ridicule in the white press. Man takes the measure of his own greatness by the treatment he accords his less fortunate brother. Giants do not fight pygmies. Only cowards knock the fellow who is down and struggling to get up. Men are not great because they think so themselves, but because of the estimate the public places upon their worth and value. Anybody can tear down and destroy, but few can construct and build up.

The Negro papers may look insignificant to Mr. Gordon, when he compares them with the Boston Post, but let him come out of the office of the Post and build a better paper than the Negro editors are building, and then write again. Featuring race news for a big white paper, for a weekly stipend, and the responsibility of building and organizing a Negro journal is all together a different proposition.

### NEGRO BUSINESS MEN LACK ORGANIZATION

In every issue of the daily papers, there can be noticed the activities of organized business men in various parts of the district planning or putting over some project to realize a better city, better business, increased civic welfare, better highways, and even better religious service. As a result of it, business is thriving and those who are participating in these organized activities are increasing the profits of their business, the conveniences of their service, their pride in their own city and, not the least of all, their knowledge and respect for each other.

To this publication it all seems to be worth the effort. These fine examples of team work and organized effort that are bringing results to others before our eyes fail of any effect so far as inspiration may go to arouse the Negro to any action beyond a bare livelihood.

Thus, we must conclude that work and business organization among Birmingham Negroes are lost arts. It becomes more apparent each day some have brains without money, some that opportunities mean nothing to have both and some have neither. They all can be used in a scheme where they are fitted to work accord-

and everything that does not disturb them individually. We wonder if it is caused by selfishness or dumbness. If there is not an effective business organization among Negroes in Birmingham, it must be either because there are not enough of them who think on the same thing at the same time to start one or they do not think at all.

It takes thinking together to plan anything; it takes working together to start it; it takes pulling together to keep it going.

It might be noted here that "together" implies esprit de corps, which signifies a body of many individuals with the same spirit. As Negroes, we are physically together; circumstances have decreed it; it cannot be otherwise. Further, we are all working—working together without a purposeful spirit that pervades the whole. Everybody busy but nobody getting anywhere because there is either no thinking or the thought is not coordinated, and the working and pulling is not in one aimful direction.

There is money enough earned and spent by Negroes to give every business man a fair outlook in his line; there is enough saved and hoarded to guarantee sufficient credit for all; but there is not enough system nor energy in the efforts at getting business to trace the flow of cash for necessities, luxuries or investments any further than the expense accounts of the few small enterprises that are struggling in a hand-to-mouth fashion to keep going.

Only a few make any profit by chance and those who fail never realize that the cause is lack of method, system and co-operation.

A survey would show that most of them are barely existing in the midst of great volumes of business and that their feeble existence depends more on the dogged determination to live by brawn rather than by brains; that men in the same kind of business are purposely staying apart rather than coming together and the reason for it is selfish motives, growing out of ignorance of the principles of trade and competition have banned all ideas of co-operative organization. It is not necessary for men to be personal friends to be helpful to each other in the same line of trade or in different

Some have money without brains, some have brains without money, some have both and some have neither. They all can be used in a scheme where they are fitted to work accord-



ing to their aptitudes.

It may become necessary to use one man's money without his brains or another's brains without his money or meeting closes.

There are 120,000 colored people in the city of New Orleans, nearly all of whom deposit their money in white banks. Why not the Negro insurance companies, of which the state has many of vast wealth, together with the fraternal organizations numerous and wealthy, the pleasure clubs and other organized bodies, get together and put their money together and operate a bank, shoe stores, clothing stores, picture shows and many other business concerns like any other race of people.

Just so long as we are indifferent in matters of public affairs, namely: the elections of public officers, voting, registering, etc., we will always be denied equal rights in civic life. When you show your indifference you play to the hand of your white brother. Fair play and equal chance in life is what the colored man wants and as long as he is unjustly treated, and where our people live in small groups on the farms and in the sparsely settled districts, are imposed upon by the majority of whites, the Negro will remain dissatisfied and continue to leave the farm and the Southland and farms will be left to grow up in weeds and forests.

The "Jim Crow" signs in the street cars, railroads, theatres, and other public places have become so tainty and disgusting to the better thinking class of Southern white citizens that they shut their eyes or turn their heads from pity and shame caused by such sights.

## JIM-CROW SIGN AT CHARITY HOSPITAL INSULT TO GROUP

New Orleans, La.—The Charity hospital's recent "Jim Crow" movement stirred the colored people of New Orleans to the extent that they have been made to see beyond a doubt that they must organize and demand recognition in the life and public institutions supported by taxation from their property and public contributions. The Negroes called a mass meeting to protest against the unfair discrimination. A committee of representative citizens drew up strong resolutions and presented same to the hospital board. Up to now the board has given no response officially, though they were promised very careful consideration.

The old saying by many of the colored race that the "Jim Crow" laws do not affect them, is faulty and a big mistake. Where a law affects one individual of a race it affects the whole, whether you are directly concerned or not. There have been many reasons or causes reported as to why the colored people were ordered to the back entrance. The officials stated to the committee that it was merely to prevent congestion and no desire to segregate. Since this unsatisfactory condition has come about with reference to Charity Hospital, it has been hinted by some that the condition has caused a fine chance for a separate hospital for colored. A separate hospital would never do. It would only mean inferior equipment like that given the public schools for colored children in the city and rural districts of Louisiana. We are discriminated against in all the courts—not even a colored jurymen nor a policeman, nor a commissioner; about the only recognition the Negro man or woman of New Orleans receives

is through some church movement and is only the indorsement of a lot of man's money without his brains or another's brains without his money or meeting closes.

There is nothing left the Negro business men of Birmingham to do but to down their jealousies and organize their resources or to trail in the same old way at the tail end of prosperity.

The business white man has begun to look at the colored man from a business standpoint and the sooner the whole South realizes the same the better the whole country will be.

## THE NEGRO IN BUSINESS

This might be an opportune time to direct the attention of a certain element of the local Negro citizenship that it would be well if they were circulating a petition for stock subscriptions to take over the many failing business concerns that members of the community, rather than endeavoring to secure money to conduct a business of which they know about as much as a hog knows how to polish diamonds and in which they would last about as long as it would take for what measly sum they could muster to pass through the bank.

It is exceedingly regrettable to note that a concern on Vine street with bright prospects, launched by a young colored man several weeks ago, was forced to close its doors. Other Vine street Negro business concerns are tottering for the lack of funds and business management. There are a few upstarts who call themselves some sort of a civic or business league who waste valuable time talking of what Knoxville needs and how business should be run. If the average Knoxville Negro will devote more time to real honest-to-goodness work, toss aside his envious and jealous attitude and endeavor to build up his enterprises rather than pull

them down, he will take a higher place in the estimation of his white neighbors who are in control of the money market. There are entirely too many parasites in the local community who are living off the money of the taxpayers either in the position of teacher or some other sort of job where they draw from the coffers of the city, and they find sufficiently idle time to plan how they can destroy some worthwhile institution because of their inability to control it.

## MISS PORTER'S PSYCHOLOGY STUDY

America might well read the "Study in Psychology of the American Negro," by Miss Nera M. Porter, a noted white writer, whose enlightening contribution is appearing exclusively in the California Voice, Oakland, Calif. Says Miss Porter: "Held back so long by unfavorable climate, the white man was the last to develop culture. But as soon as he began to be cultured, being enterprising and ambitious, he built upon the foundation laid by the dark races, and has moved forward so rapidly that he feels justified in calling himself a superior race; and we must do him justice to say that in most cases he really does not know that he is mistaken."

Miss Porter continues by saying that "blood transfusion can be practiced from one to the other, and in transplanting skin, the white skin will grow white on a black man and black skin will preserve its color when grafted on a white man." In all, Miss Porter bravely advises her race that it is wrong, all wrong, in putting such a heavy price upon man's exterior, as done by Nature.

When Moses married the daughter of Jethro, who was a black woman, and when Simon the Cyrenian helped the Savior carry the cross on the way to Calvary, no one thought that, years hence, after civilization died and then was born again, such internal strife, based upon skin complex, would push its hydra head into the New World; but, as Miss Porter says: "The white man's hostility as well as his ignorance has kept the Negro in subjection and doubt."

Notwithstanding the unwritten law, however, and despite the other modifications man has made in the law which Moses set up, with the help of Jethro and his daughter, though whites are realizing that the falsities of their past racial advocacies are crumbling before the Truth, and that a civilization based upon the precepts of the lowly Nazarene is in the dawn, when moes and beams shall have passed away and the world will face the Christian truths of God



# URGE DRASTIC ACTION AGAINST CAR COMPANY

Shades of the Curtis and Baer episode of last year and other thinly veiled slurs against the Negro race were brought to light last week with the expose of a campaign conducted by the Studebaker Car Sales Company of 4724 Baum Boulevard, in which people of the race have been referred to as "coons." The objectionable item was displayed on the last page of a 4-page circular, under a heading which follows:

**6-12-26**  
JUNE, 1926. COME OUT AND LOOK US OVER, AND ENJOY THE STUDEBAKER COON QUARTET OF JAZZ MUSICIANS AND SINGERS. BRING YOUR YOUNGSTERS—we have Reymers Rolly-Whats for them!

**6-12-26**  
Arouses Storm of Protest  
The circulars have been distributed throughout the district, and any number of protests have already been voiced against the Studebaker Company. Thus far, the protest has not become organized, but it is understood that plans are under way by various local civic organizations to demand an apology from the company.

The protests have not originated from the campaign, but because of the fact that the use of the word "coon," in reference to colored musicians is nothing more nor less than an insult, boldly flaunted by the company, regardless of results.

A perusal of the definition of the word "coon" gives us the following information:

"COON (Koon) n. abbreviation of racoon; a sly, knowing person; slang name for a Negro."

This definition of the word is given in order that Courier readers may know that there has been no mistake upon the part of the Studebaker Sales Company in using the name. Classifying a Negro as a coon is about the worst form of degradation, abuse and insult that an American citizen can undergo.

And to realize that a group of our people, our young men, men of admitted intelligence and a certain degree of education, will allow them-

selves and their race to be ridiculed by the appellation of the word and will suffer themselves to be driven about the streets of the city, dressed in "cotton-pickers" white, reminiscent of the infamous "slave days," merely for the sake of pecuniary gain, is astounding.

**Quick Action Needed**  
Just as long as the Negro as a whole, in any community, allows himself or herself to be burlesqued and caricatured, and fails to register a protest in the only language the average white man knows,—the language of dollars and cents—just so long will he be subject to the slams and buffings of a prejudice, inbred since the days of Ham.

Prejudice, hidden to the casual eye, but none the less, plainly discernible to those who have scratched beneath the surface of Pittsburgh's so-called "equality standard" confronts the Negro on every hand. It is found in the theatres, in the motion picture houses, in the public parks, in certain places that cater to the necessary commodities of living; in the restaurants and in sundry other places. This is the natural reaction of the strong against the weak. It is muted evidence of the oft-flaunted "Nordic superiority" complex. It is just another way of telling Negro Pittsburgh to organize—to build their houses, and their own up-to-date restaurants. The method is crude, but the lesson should be home.

But when any organization, relying wholly upon the citizens of "democratic" America for sustenance, openly caricatures and re-opens the wounds of humiliation and oppression, first scored indelibly on the souls of this country's black children by the merciless blows from the slavemaster's black-snake whip, then that company should be ostracized forever—insofar as the Negro is concerned.

Organizations and individuals all over the city should resent the insult, both by action and written thought. Studebaker cars should be an "unknown name" among people of our race who are contemplating buying cars. (It is understood in many circles here, that they don't ask for colored patronage.) A committee of prominent citizens, backed

by an organization of worth, should call on the president, Fred L. Dennis, and demand an explanation. But above all, quick action is needed. Some steps should be taken. Negro Pittsburgh has been asleep long enough. It's time to snap out of the lethargy. If the citizens rally to this cause as they should there is still hope. If they fail in this crisis, then methinks they are doomed to everlasting darkness.

**An Appeal To You**  
To each citizen of this city, this county, this state and this nation who reads this article, we want to impress indelibly on your mind, the following truths:

1. This problem, you must realize, is not local, but national. Like the Curtis case, the Sweet case and others, a "moral" victory can be had only by fighting the issue to the bitter end.

2. Remember that this is YOUR country. Brought here by force, you have survived 246 years of slavery and 60 years of freedom. You, o your ancestors, have fought and died in all the wars from 1776 to the World's War. You have proven yourselves to be "true, blue-blooded" Americans in every sense of the word. There has been no "Judas" among you, despite the despicable lynching record of the south.

The Studebaker Sales Company has maliciously insulted you—an integral part in the machinery which goes to make up this great commonwealth.

WHAT ARE YOU GOING TO DO ABOUT IT?

## STOP INSULTING PLAY

**PUBLIC SCHOOL FORBIDS PLAY CARRY "IMPUDENT NIGGER"—ALARM GIVEN BY GUARDIAN EQUAL RIGHTS MAN—MEDFORD WELFARE LEAGUE PROTESTS AND PLAY, IS FORBIDDEN**

Medford, Mass., June 7, 1926.—"Impudent Nigger" is a term which was intended to have been used in a "Mammy Minstrel" playlet by the Dramatic Club at the assembly in the school hall of the Hobbs Junior High, West Medford, last Friday afternoon.

On the very eve of the performance this information was given to a representative of the Equal Rights League and The Guardian by a student of the school, Douglas Schenk, the son of assistant United States District Attorney John Schenk. Young Schenk had learned of this intended insult to the race, but not knowing just what to do about it, other than walking out of the hall at the propitious moment, expressed his indigna-

tion to some friends, among whom was our reporter.

The latter immediately tried to locate by telephone Mr. W. M. Trotter and Rev. E. E. Thompson, officers of the Equal Rights League and being unable to do so was advised to communicate with Mr. James Franklin, secretary of the Medford Welfare Club. Mr. Franklin was found at a concert of the club at the Shiloh Baptist Church and upon being informed of the facts, at once left the church with another member to telephone to the Superintendent of Schools, Mr. Mayro Brooks.

The ensuing events are stated in the following letter of Mr. Franklin to our reporter.

**Letter from Welfare League  
MEDFORD WELFARE CLUB**

June 7, 1926.

Mr. Ralph J. Banks,  
215 West Springfield Street,  
Boston, Massachusetts.  
Dear Sir:—

On behalf of the members of the Medford Welfare Club, I am directed to extend to you the sincere thanks, not only of the members, but of every Colored citizen of Medford for your prompt action in acquainting the Club of the condition existing at the Hobbs Junior High School, namely, a play to have been given on Friday afternoon, June 4th, in which our race was to have been grossly insulted and held to ridicule by words uttered during the production of the play.

In view of the fact that you took the trouble to locate an officer of the club immediately upon hearing of it, and in view of the fact that the play was to have been produced on the afternoon of the following day, we feel very grateful to you.

The club secretary immediately left the entertainment where you found him, took another member, and got in touch with the office of the Superintendent of Schools and respectfully requested that all objectionable features be eliminated, or the play forbidden.

Mr. Brooks, being at the Medford Armory at the time, his secretary assured us that he was positive that Mr. Brooks would not allow the play to be given if the facts as reported by us were true.

The play WAS STOPPED by Mr. Brooks, and I received on Saturday a very courteous letter from Mr. Brooks stating he had stopped the play and would not allow any insult to any race of people.

Such action on your part was a fine example of race loyalty and I am sure every race man, woman and child in Medford feel grateful to you.

Very sincerely yours,  
(Signed) JAMES FRANKLIN,  
Secretary.

14 Clayton Avenue,  
Medford, Mass.

## THE CHICAGO WHIP AND NEGRO SPIRITUALS

The Chicago Whip gives an opinion on the question of "Negro Spirituals" that voices a bold protest against their popular acception, at least in some quarters. We do not assume that there is the intention to condemn them *per se*, but to condemn the disposition to commercialize them. The opinion of the Whip follows:

"Memories of slavery with all of its gruesome and weird tragedies are becoming engrained in the minds of the American people and the world at large by the commercialization of the so-called 'Negro Spirituals.' Men of the black race are writing books perpetuating these sorrow songs and offering these rhythmic wails and moans to the people as the product of musical genius. Singers of the same race after training their voices and after completing their education abroad are returning to their native shores singing these slavery-time songs. They are being broadcasted through the air and reproduced on the phonographs. They are being dedicated to future generations to live, and live on even until the time when the black man has taken his place in the sun. These memoirs of slavery, these scorching and searing soul cries, these echoes from the wailing places will keep the scars from the overseer's lash forever livid upon our backs. They will focus the phantasmagoria of the auction block and its barbarities into the eyes of the second, the third and even the fourth generations. These 'Negro Spirituals' keep the sores of slavery festering forever.

"Indeed it seems strange that the present descendants of the benighted slaves should so glibly sing these songs and seek to make money out of them when unwritten history declares that the emancipated slaves refused to sing them. Octogenarians swear and avow that immediately after the Emancipation Proclamation the Freedmen put a boycott on these 'Spirituals' and placed a ban on the so-called Jubilee songs that are now shrewdly and artfully labeled as 'Folk' songs. These people wanted to forget the dark and dismal thoughts of human thralldom. They prayed that the picture of the auction block would be snatched from the fair walls of



civilization and within their hearts were no desires to have the scenes of children being snatched from their mothers' arms and brothers taking sisters as wives while fathers and mothers unwittingly mated with their off-spring being reenacted. They wanted to forget about these tragedies. It was the human attitude to take.

The Irish people put a stop to all songs sung by their countrymen while under the Iron Heel of England and only yesterday Soviet Russia made it a crime for its countrymen to republish the songs that portrayed the misery and suffering of their forbears. No other race is willing to bring back the memories of torture and tyranny that have played such important parts in the history of all mankind. In the new age there is a poignant desire to instill pride and racial love in the breasts of each group. We alone are out of step with civilization and 'we alone bemoan our outcast state.'

"They tell us that genius abounds in these 'Negro Spirituals.' They say that heavenly melody pervades them. They say that these songs are America's classical contribution to the charm of music, but we would rather hear the raucous tom-toms of darkest Africa where chains did not fasten our swarthy flesh. We would rather listen to the walls of our 'evolutionary ancestor' as he beats his hairy chest in 'Bamboo-land' than to have our racial equilibrium unbalanced by the dreadful reproduction of the plaintive strains of the human beasts of burden as they sang 'down in the valley.' Let us sing songs of freedom and liberty. Let us join with the morning stars and chant the hymns of the new day. Our musical genius is unrestricted, it cannot be circumscribed to the memory of 'Old Black Joe,' and 'Ole Massa.'

The Whip's viewpoint is that they link up a horrible past with a hopeful present and shadow a brilliant future. They embrace the very memories and sentiments that we want to forget—a situation out of which nothing but bitterness for every one affected by it can be recalled by them. They are the relics of a dead past in which ignorance was the only bliss, religion the only comfort, hardships and cruelty the only experiences and heaven the only hope of deliverance from it all. The Whip's point is why emphasize, treasure, ennoble, immortalize it now. In point of fact, it might be added that much of it still exists, with only the slightest modifications; that ignorance, hardships and cruelty still stalk, and out of it, still there comes new productions as simple, as wild, as plaintive, as crude as any of those that typified the social state of six decades

past. Those who know Negro rural life are reminded that these songs are still in the making and that, as a heritage, the danger of their loss will not be imminent until the breath of justice and intelligence give a new and vibrant life to some areas where opportunity is only a name.

The spiritual side of Negro life without practical meaning is an abnormal development, the fruit of scant intelligence and superstition that has come from the excision of contact with art and ignorance of the principles of science. Nothing but intense culture can kill the roots of this superstition, and stop a balance of development in the direction of rational equilibrium. The Whip imputes the shame of the spirituals to commercialism.

The pity of pitiful is that standards of art must degenerate for lack of patronage and traffic in human sentiments must destroy lofty ideals and degrade noble professions; but the present tendency to turn everything into money, as though there is nothing better, and the aptitude of fortune and notoriety seeking men to pander to popular suggestion is the fatal cross on which art is betrayed for silver and crucified for pastime.

Those Negroes who have written books on Spirituals have a different viewpoint from the Whip and since most books are now written to sell and mostly under contract, they must suppose themselves to open a new vein of thought and weave it into such fine twaddle that it thrills whether or not they dignify the subject or justify its idealism. With the degradation of artistic idealism, there follows the need for thrills to compensate for it; and men who think in the direction of the popular trend of feeling in art and literature are seeking the dominant chord in human sentiment in order that its vibration may have a silvery as well as a thrilling result.

Others who follow the gang and without opinions, chime in on anything that is preponderantly suggestive are earnest but misguided for want of a comprehensive view of standards. And so commercialism of the Spirituals is the rule rather than the exception.

The public demand for the Spirituals is not different from its demand for the jazz, the suggestive dance, the light comedy and all the nude, weird wilderness of natural impulses in their naked appeal to the primal instincts. Each in its field is pretentious art and those who cannot discriminate, on principle, the difference between the realistic and modernistic motive are apt to err on the side of popular favor because

pressure is brought to bear in that direction. The Spirituals have always been the accompaniment of the crude sermon, effective for its plaintive mourning and varied means of violent excitement.

They are the musical counterpart of religious worship where emotions were excited by sound rather than by sense or understanding.

They have no longer lease on life in the original form than this sermon, and they have no distinct meaning that they have not acquired from the same source, nor have they any advantage over it in effects. The success of our effort to do away with the excitement sermon will leave, as the only rational means of preserving them, only the theme to form a basis

of musical composition ranging from crude simplicity to any degree of musical difficulty with variations.

Their beauty is in their natural incongruous simplicity; their merit is that they are the original productions of a child mind; they compensate for the dearth of Negro effort in the field of art and this is the principal motive that actuates the zeal in its revival.

Their sentiment is experimentally religious and meaninglessly thrilling.

They are one of the difficulties in the way of the Negro's acquiring the practice of good English for the acknowledged educative power of music supercedes any other single influence on the life habits of plastic youth.

The wonder of them is in their thrill and naivete and this wonder is negligible without a singer; so, as the conditions that make the singer disappear, are overcome; the song, like the sermon, must be either transformed to a classic or ride out with superstition on the breath of culture.

## NEW YORK CITY TIMES MAY 10, 1926 NEGRO WHO'S WHO OUT; HALL OF FAME COMING

Board of Editors Passes on  
Names, Says Announcement—  
Photographs Also Appear.

Colored America is to have its own "Who's Who" and its own hall of fame. In addition, a movement has started to find out "Who Is the Most Useful Negro Alive in America Today?" Announcement to this effect was made yesterday by Roscoe Conklin Bruce, Editor-in-Chief of "Who's Who in Colored America." Bruce said that of thousands of names sent in from both negroes and whites for the list of most useful negroes, not one letter containing the name of Marcus Garvey, until recently "Provisional President of Africa," had been received. The book, in addition to the ordinary

information about the individual negro of prominence, contains in many instances, a photograph. Phillis Wheatley, negro poet, is on the title page, and incidentally the corporation publishing the volume is named for her.

Bruce at his office, 250 West 125th Street, said that the "Who's Who" was of nation-wide scope and that it was backed by many influential negroes in the United States. His Board of Editors, he said, includes Mary McLeod Bethune, Coralie Franklin Cook, W. E. B. DeBois, Jessie R. Fauset, Charles S. Johnson, Alain Locke, Kelly Miller, Helen L. Watta, Laura Wheeler and W. T. B. Williams. Civil Service Commissioner Ferdinand Q. Morton, negro Tammany leader in New York, is Chairman of the Board of Directors and majority stockholder.

Frederick Douglass, Booker T. Washington and Paul Laurence Dunbar are included in the "negro hall of fame."

"The career of no person will be treated in the book unless the fact of his negro descent is clearly demonstrable," said Bruce.

## ACCOUNTANTS NEEDED IN NEGRO ORGANIZATION

Business is business; pleasure is pleasure and friendships are friendships. Business is profitable when properly conducted. Pleasure is profitable when judiciously directed and friendships are profitable when they do not contaminate. It is very difficult to conduct business on the plane of pleasure or to prevent its contamination when conducted on the plane of friendships. In one case, the profits are absorbed from lost motion on account of loose adjustment; in the other, they are apt to be consumed by contactual sentiment on account of contaminating influences.

The principle expressed here has been hard to realize in voluntary organizations conducted by Negroes, and, in private concerns, disregard for it is responsible for the largest toll of failures.

So far, but one specific has been discovered for its cure in voluntary organizations and that specific is accredited, responsible, expert accountancy.

There is not any one source of loss responsible for more business failures than poor business methods, poor bookkeeping, inability to figure or to understand figures, the disposition to trust accounts to memory, the tendency to assume that all of one's friends are honest and the injection of sympathetic sentiments of friendships into situations where cold business acumen should hold sway.

Figures do not lie, whatever is the disposition of those who handle them. They are not sympathetic, however much they are contaminated by any kind of friendly relationships. The truth they tell when properly handled about any business is the understand-

ing of its gains and losses and the avenues through which these gains and losses come and go. If an enterprise dies they tell what killed it; if it grows fat, they tell what feeds it; if it remains lean, stalking between life and death, they tell what parasites are sucking it! or what poisons it is absorbing. They are diagnostic and they tell the substantial truth.

The disposition of voluntary Negro organizations to run blindly without comparative mathematical information is due as much to the mixing of business, friendships and pleasure as it is to any tendency toward dishonest personal profit. But the fact that this disposition breeds dishonesty because there is no means of detecting crookedness is a greater calamity than the intrinsic financial loss that accrues from it.

Thievery is a much worse evil than honest loss on account of ignorant management because the general effect on the morale is such as to destroy confidence rather than to disclose the avenues through which losses come. Both are detrimental to the life and success of operations in a voluntary organization, but today, neither is either necessary or excusable and should not be tolerated.

Our large voluntary organizations including particularly, fraternal orders, and the church, even though they are objectively charitable, have weakness of financial management and a tendency toward dishonest juggling of figures to cover up crooked dealings, which combined, accumulates losses in substance and stamina that have not

sential, education. Why not then the educated colored men in the light of education take the initiative to supply his own race the other great essential, business.

"I state that business is one of the greatest fundamentals of the world's progress and prosperity. Education presides over our colleges and kindred institutions, but business builds and maintains them. Therefore, to establish and perpetuate any race independence, business of that race must be one of its foundation stones."



PITTSBURGH, April 24.—Below are some of the questions answered by Dr. Alaine LeRoy Locke before the "Hungry Club," Monday noon, their weekly *Magno Wood* luncheon in the banquet room of the Fort Pitt Hotel:

A. Yes and no. The movement is healthy. It represents a voluntary heading up, also a voluntary segregation. However, this segregation is not forced and, therefore, does not carry with it the usual fear, hate and rancor.

A. The matter is personal. It must be remembered that the New Negro does not wholly accept and subscribe to the counter program of Dr. Duboise.

A. To answer this question it must be stated that in the past there has been an enormous inter-play between Black and White America. The New Negro wishes to eliminate this undesirable contact and develop social intercourse along a higher plane. But there are many artificial boundaries and barriers which ought to be destroyed, as they do but cause something of a negative nature to crop out.

A. It is very hopeful that the same generation which sees the birth of the New Negro sees also the dawn of the new South. More and more there is an effort on the part of the intelligent members of the Southern white class to get better acquainted with the Negro.

Q. How would you handle the migration from small towns of the South? I understand that bringing these crude Negroes to such cities as Pittsburgh and New York often causes them to run wild and makes them a liability to the community.

[Dr. Locke's masterly answer to this argument brought a great ovation from the throng present.]

A. Yes, it is true these crude, I will not say Negroes, but peasants, bring the same problems as any other-bur immigration. It should be handled the same way, with the same care and caution. It must also be remembered that these people are brought here to serve a purpose of society; therefore they are performing a service for society. And it does appear to me that when society makes no provision for their welfare, it fails to uphold its part of the two-fold service society in general expects from the community.

The capital, or what the old-time printers call "upper case" N is not used by many in writing the word Negro, but it should be used by all. The word "Negro" is as much a proper noun as the word Indian, or Mongolian or Malay or Caucasian, or American, or European or of any other used to designate race or nationality.

It is uncertain why the word Negro should ever have been written in any other way than beginning with a capital letter. It may be due to the fact that the word "nigger" has been misused for it. But even if "nigger" be used to designate the black man, there is as much reason why it should be capitalized as any other word used as a substitute. When, as is the case in parts of the country, the word *Gracioso* is used, meaning a Mexican, or *Gringo*, meaning an American, the words are capitalized.

Many writers, men of education and learning often fail to use capital letters where they should and as frequently employ them when they should not. There is as great tendency to use too many capital letters as there is to use too few. In some newspaper offices the rule is to put everything "down", meaning the use of as few capitals as necessary, and in others to put everything "up", signifying the capitalization of every word for which there is any apparent justification.

The application of either of these rules may lead to extremes in opposite directions. The middle ground is best. Then the reader is confronted by neither too few nor too many capitalized words.

As a rule good judgment and good taste will dictate when and where capital letters should be employed in writing. If one should be in doubt he should consult some authority on the

## LET'S PLAY THE GAME FAIR

There is an old saying that, "Everything is Fair in Politics," but like many other such sayings, time and intelligence are leaving it behind as fast as the years go by.

Politics is a science and should be studied as religiously as a man or woman would seek a master's degree. Experience has taught us that the game cannot be successfully played in the same old way. People are beginning to see the light and the way. The saying, "All things are fair" is being frowned upon, and its place is being taken by honor and fair play.

We feel that this warning is timely, in view of the fact that men and women of our race, in the natural course of things, are seeking political office and political preferment as never before. In the past the game of "all things are fair in politics" applied to the white men who sought and held all of the public offices. It was the other fellow's game, and has been worked overtime.

We realize what a temptation it is to many of us to resort to the old tricks, but we are asking, "will it pay?" From present indications Negroes will be pitted against Negroes in the coming Primary in St. Louis as never before. From committee-man to Congress it looks as though there will be opposition from members of the race. So the big question is: will we play the game in the spirit of "all things are fair" or will we play the game in an honest, honorable way? Let truth and fair-play be our slogan and when the election is over, possibly, we all can then get together for a bigger and better program for the future.

Memories of slavery with all of its gruesome and weird tragedies are becoming engrained in the minds of the American people and the world at large by the commercialization of the so-called "Negro Spirituals." Men of the black race are writing books perpetuating these sorrow songs and offering these rhythmic wails and moans to the people as the product of musical genius. Singers of the same race after training their voices and after completing their education abroad are returning to their native shores singing these slavery-time songs. They are being broadcasted through the air and reproduced on the phonographs. They are being dedicated to future generations to live, and live on even until the time when the black man has taken his place in the sun. These memoirs of slavery, these scorching and searing soul cries, these echoes from the wailing places will keep the scars from the overseer's lash forever livid upon our backs. They will focus the phantasmagoria of the auction block and its barbarities into the eyes of the second, the third and even the fourth generations. These "Negro Spirituals" keep the sores of slavery festering forever.

Indeed it seems strange that the present descendants of the benighted slaves should so glibly sing these songs and seek to make money out of them when unwritten history declares that the emancipated slaves refused to sing them. Octogenarians swear and avow that immediately after the Emancipation Proclamation the Freedmen put a boycott on these "Spirituals" and placed a ban on the so-called Jubilee

**"PHILLY" READY  
FOR N.E.R.L. MEET**

PHILADELPHIA, Pa., Oct. 13.—Philadelphia is making elaborate preparations for the 10th annual convention of the National Equal Rights League which will convene October 20-24 at the A. M. E. Zion Church, 19th and Catherine Streets. This League is organized to champion the cause of black folk of America and it advocates "Justice to all men."

Many leading men of color will appear on the program during the session. Delegates from all sections of the country are making preparations to attend the convention.

The chief topic to be discussed will be the Segregation problem and an appeal to President Coolidge will be made to end segregation in government jobs and a petition will also be drawn up for the release and pardon of the remaining colored soldiers already too long martyrs to Southern American color prejudice and persecution. Many other paramount issues will come up.

President George Frazier Miller, N. Y., says that the outlook for the 10th annual convention is very bright and many thousand delegates are expected to invade the Quaker city.

The National Negro Finance Corporation was the result of the following resolution in substance. The finance corporation has failed to function in a practical way. Read the resolution and tell us what is wrong with it. It conceives the crux of the race's present problems. The resolution:

"Whereas we have made considerable progress along the line of education, religion and social development, and owing to the ever-increasing number of young students possessing a higher degree of education than was formerly the case; and

"Whereas, There is not sufficient outlet for these high school and college graduates of ours, and in order to make and create opportunities for them in the higher pursuits of life, and to further a sound economic and commercial power, be it resolved that:



songs that are now shrewdly and artfully labelled as "Folk" songs. These people wanted to forget the dark and dismal thoughts of human thralldom. They prayed that the picture of the auction block would be snatched from the fair walls of civilization and within their hearts were no desires to have the scenes of children being snatched from their mothers' arms and brothers taking sisters as wives while fathers and mothers unwittingly mated with their offsprings being reenacted. They wanted to forget about these tragedies. It was the human attitude to take.

The Irish people put a stop to all songs sung by their countrymen while under the Iron Heel of England and only yesterday Soviet Russia made it a crime for its countrymen to republish the songs that portrayed the misery and suffering of their forbears. No other race is willing to bring back the memories of torture and tyranny that have played such important parts in the history of all mankind. In the new age there is a poignant desire to instill pride and racial love in the breasts of each group. We alone are out of step with civilization and "we alone bemoan our outcast state."

They tell us that genius abounds in these "Negro Spirituals." They say that heavenly melody pervades them. They say that these songs are America's classical contribution to the charm of music, but we would rather hear the raucous tom-toms of darkest Africa where chains did not fasten our swarthy flesh. We would rather listen to the wails of our "evolutionary ancestor" as he beats his hairy chest in "Bamboo-land" than to have our racial equilibrium unbalanced by the dreadful reproduction of the plaintive strains of the human beasts of burden as they sang "down in the valley." Let us sing songs of freedom and liberty. Let us join with the morning stars and chant the hymns of the new day. Our musical genius is unrestricted, it cannot be circumscribed to the memory of "Old Black Jee and Ole Massa."

BANGOR ME COMMERCIAL  
APRIL 7, 1936

## Progress of Colored Race Vividly Told

Milton Geary Heard by  
Kiwanians at Their  
Weekly Luncheon Today

Milton R. Geary was speaker at the regular weekly luncheon of the Bangor Kiwanis club, held this Wednesday noon in Odd Fellows hall on Park street. There were 59 members of the club, and guests, in attendance at the session, which was presided over by President Charles Potter.

Mr. Geary, at the opening of his remarks, stated it was his purpose to present a few of the accomplishments and achievements of his people, the Negro, during the past years. A brief outline of the Negro's work in America, he said, shows that he has ever been a strong factor in the up-

building of the nation.

It was a Negro, went on the speaker, who first shed blood for the cause of independence, pointing out that the records give credit to a Negro man for this distinction, who was killed in street fight in Massachusetts against British soldiers. The Negro has likewise taken an active part in all of the other wars of the country. His work in the Civil War is recalled at the present time by a tablet in his memory on Boston Common.

### Are Progressive

The Negroes in the south are a progressive people, especially, it was stated. They have founded schools and other public institutions and are turning out many leading men.

In speaking of the colored people's accomplishments in art and music, Mr. Geary went on to cite the names of several outstanding leaders, telling in brief what these men have done toward general betterment of the world and country. In medicine, it was a Negro who first made a successful operation upon the heart. In business he has also forged ahead and become prominent in banking circles, as well as many others. He has also done outstanding work in

legal affairs and in the ministry.

Why? The speaker answered his own question by stating that it was because his people had worked hard for the education, which they consider one of the foremost requirements, and have shown ability. And it must be ability, he added, because the salaries compare very favorably with those of white people holding similar positions. All, furthermore, despite their profession or business interests, have a sound industrial training, it being pointed out that the advice toward this end, as given out by Booker T. Washington, the celebrated leader of the colored people, had been adhered to in general.

Mr. Geary stated that his people have formed organizations throughout the country for the betterment of the nation, generally, and gave special mention to the National Association for the advancement of colored people, reciting in brief some of its functions. In Bangor, he said, there are numerous branches of these different orders and organizations, striving at all times to fit the Negro for better State and National life.

One of the greatest problems, said Mr. Geary in conclusion, facing the Negro, is his handicap in securing employment after he has educated himself. In this way, the speaker asserted, such organizations as the Kiwanis club, as well as other civic orders, can bring ready assistance which will enable the colored man and woman to become better citizens of city, state and nation, and place them on that footing which they desire to attain through their efforts for advancement.

### Other Matters

President Potter, in calling today's meeting to order, made fitting mention of the great loss which the city, especially, has been subjected to, in the death of Charles Sweet, for many years Clerk of Courts of Penobscot county and who, but a few weeks prior to his sudden passing, gave to the Kiwanis club a most interesting and educational address concerning the duties of his office.

Among the matters of business taken up was the subject of the Y. W. C. A. campaign, which starts on Sunday. It was voted to give the Y. W. C. A. the same endorsement in its campaign as was given the Y. M. C. A.

Simon O'Leary reported as a representative of the Kiwanis club to work with the representatives of other civic organizations in the interest of Bangor as an airport, that by a decision of the special committee an expert in air matters is to come to Bangor and give some figures concerning the local air plans.

A full account of the latter's report will be given at a later date.

Charles R. Clark, chairman of the entertainment committee, the other

members being Haywood Jones, Raymond Jenkins and John Peterson, spoke briefly in announcing plans of the club for raising its \$500 pledge to the Good Samaritan Home. He stated that the intention is to hold an entertainment in City Hall about May 1, with the following members acting in the capacity of chairmen of committees:

Reginald Cratty, tables and chairs; Walter Brown, tickets; Dr. Harry D. McNeil, ushers; Fred Clifford, advertising and publicity; Charles Thompson, refreshments; Frank Fellows, favors and flowers; Charles Potter, floor aids; Frank Ludden, check-room; George Mansur, decorations; James Palmer, semi-police; Walter Sargent, ticket takers; Edwin Mutty, stage decorations; Victor Brett, hall. Wives of the Kiwanis' members will assist in various ways.

## NEGRO 'WHO'S WHO' OUT; HALL OF FAME COMING

Board of Editors Passes on  
Names, Says Announcement—  
Photographs Also Appear.

Colored America is to have its own "Who's Who" and its own hall of fame. In addition, a movement has started to find out "Who Is the Most Useful Negro Alive in America Today." Announcement to this effect was made yesterday by Roscoe Conklin Bruce, Editor-in-Chief of "Who's Who in Colored America." Bruce said that of thousands of names sent in from both negroes and whites, the list of most useful negroes, and one other containing the names of Marcus Garvey, until recently Provisional President of Africa, had been received.

The book, in addition to the ordinary information about the individual negro of prominence, contains in many instances, a photograph. Phillis Wheatley, negro poet, is on the title page, and incidentally, the corporation publishing the volume is named after her.

Bruce at his office, 230 West 125th Street, said that the "Who's Who" was of nation-wide scope and that it was backed by many influential negroes in the United States. His Board of Editors, he said, included Mary McLeod Bethune, Coralie Franklin Cook, W. E. B. DeBois, Jessie R. Fauset, Charles S. Johnson, Alain Locke, Kelly Miller, Helen L. Watta, Laura Wheeler and W. T. B. Williams. Civil Service Commissioner Ferdinand Q. Morton, negro Tammany leader in New York, is Chairman of the Board of Directors and majority stockholder.

Frederick Douglass, Booker T. Washington and Paul Laurence Dunbar are included in the "negro hall of fame."

"The career of no person will be treated in the book unless the fact of his negro descent is clearly demonstrable," said Bruce.

## Spirit of The Press

### Sharing The Blame

From Greensboro, N. C., News

Reports of attacks on young women by male companions on automobile rides are so common that it does seem that, some time, it would occur to girls who value their reputation that invitations to ride with men unknown to them or of whom they know little, call for preemptory declination. Few girls of sufficient strength to go about alone are so unsophisticated, if they read the newspapers, as not to know that an invitation to ride with a strange man carries with it the suspicion, at least, of the possibility of sinister motives. It is a popular method of approach. That being so, the acceptance of the invitation may be, and often is, accounted acquiescence in the sinister purpose. Hence, no matter how innocent the girl may be, she is, in a measure responsible for what may follow. The depraved males who lay in wait and lure the unsuspecting girls, deserve whatever may happen to them. But young women so lacking in common prudence, who are lured by the spirit of adventure to take a chance, should know that in addition to loss of reputation and all that it entails, with the embarrassment attending disagreeable publicity, they are also losing public sympathy. That is not the result of loss of respect for women nor any lack of desire or purpose to defend and protect female virtue. Obviously it is due to the failure of girls old enough to know better to assist in their own protection. If they insist on daring adventure and lose, they will suffer with less sympathy. In fact their innocence will be questioned.



## SESSQUICENTENNIAL DRIVE FOR RIGHTS

BEGIN ON JAN. 1st TO DEMAND THAT AFTER 150 YEARS THE TENETS OF THE DECLARATION OF INDEPENDENCE BE ENFORCED FOR THE COLORED RACE THAT HELPED MAKE IT POSSIBLE—CONTINUE THIS BY DECLARATION PATRIOTIC LEAGUES—STRIKE FEB. 12-14, MAR. 5, APRIL 19, JUNE 17 AND JULY 4th

Greetings for the New Year—Sesqui-centennial Year of Declaration of Independence, which 150 years ago, justified a new Republic by declaring "All men are born free and equal endowed with the inalienable RIGHTS of life, liberty and pursuit of happiness:—Governments derive just powers from the consent of the governed." Fortunate for colored America that white America is to celebrate this 150 Anniversary. It gives us valid chance to point out the denial of the Declaration's principles and call for fulfillment.

Organize in your community to make appeal for fulfillment at very start of Sesqui-Centennial year. The National Equal Rights League urges union midnight mass meetings for prayer and agitation every week directly after watch meetings. Or arrange Sesqui-centennial New Year's or Emancipation meetings afternoon or evening, Jan. 1. Thus begin a nation-wide, uniter, race Declaration of Independence Drive.

### Patriotic Leagues

For this Drive commence now organization of Declaration of Independence Patriotic Leagues or Committees (or sub-committees of existing bodies) to loyally declare the nation's disloyalty to its basic instrument in denying its tenets to a patriotic tenth, and its duty to cease violation before the Sesqui-centennial, that observance may be with sincerity and honor, and not with hollow hypocrisy.

The League, from 9 Cornhill, Boston, will send the historic data for 6 cents in stamps. Two substantial prizes are offered for the two best short Sesqui-centennial Slogans received by Feb. 1st, so for answers to historical questionnaire. "Who would be free themselves must strike the blow." Let us show we can do it at 150 years years of an Independence we helped make possible, establish and maintain in every war, helping white America.—N. E. R. League, Wm. A. Sinclair, Pres.; Rev. B. W. Swain, vice-at-large; Rev. Geo. Frazier Miller, vice; Rev. J. G. Robinson, 3rd vice; Rev. T. S. Harten, Nat. Organizer; Wm. Monroe Trotter, Sec., Boston Dec., 1925.

### Speak at Every Historic Date

The League, striving to get this enormous race of ours to do something for its rights on its own brain, resources and co-operation, advises that public meetings in demand of the promises of the Declaration be made on March 5, April 19, June 17, and finally July 4th. Unite and act on your own hook, Colored America.

HAPPY NEW YEAR

## WHITE BISHOP TELLS NEGROES NOT TO IMITATE

(By the Associated Negro Press)

Memphis, Tenn., Jan. 19.—In a speech before the inter-racial convention here, Bishop Thomas Galor declared that Negroes should "be themselves," stop imitating the white man, and that slavery had its virtues, as well as its vices.

"The Negro's future lies, not in imitation of the white man, but in independent development along his own lines," the bishop explained to his hearers.

"The reason I am here tonight is because I feel that it is the bounden duty of all of us to aid in working out problems in the community in which we live and the Negro is a part of our community and in a way his problems are my problems.

"Let me say that the crime element among us is only the scum on the surface of our body social. When we all get right down to work and hard work we can sweep it away.

"These are not times when we should be harping on dead old wrongs such as slavery, for slavery accomplished much good. It brought the Negro in touch with civilization. In Africa the Negro was continually whipped by inter-tribal wars, they were captured into slavery by other members of their own race and so held until they happened to be recaptured or death put an end to their miseries.

"Slavery brought the Negro to America and welded him into a heterogeneous whole and gave him a racial consciousness.

"It should be the ambition of each race to contribute its own individual contribution to civilization and allow me to say again that those contributions are likely to be widely divergent."

## SEEK SITE FOR NEGRO MEMORIAL

CHICAGO, Ill., Dec. 31.—(A. N. P.)

—The fight being waged by influential political leaders to erect a monument to the Board of South Park fifth street and South Parkway, was prolonged Wednesday when two members of the Board of South Park Commissioners voted in favor of the petition, two against it and the fifth member was absent.

The petition was presented by a committee headed by Alderman Louis B. Anderson, and composed of Senators Alton B. Parker and Albert H. Roberts, Representatives S. B. Turner, Chas. A. Griffin and Warren B. Douglas, Alderman R. R. Jackson, Col. Otis B. Duncan, Rev. B. U. Taylor and Rev. J. H. Branham.

While two members voted against the petition, they made it clear that they were heartily in favor of erecting the memorial, but objected to the location. The dissenting members, Bernard Sunny and Edward J. Kelly, voiced the opinion that no monument should be located on a boulevard, and Louis J. Behan and Michael Igoe supported the petition as presented.

With the vote thus tied, it was declared no vote, and the committee is to appear again before the board January 20. In discussing the matter with an A. N. P. representative, Mr. Anderson declared the committee intended to fight to the last ditch for the memorial, and for the site selected which is the gateway to one of the most popular residential sections.

Why "Negress" Says Dr. Pickens, And We Agree With Him

Lioness, tigress, leopardess. Just the mere calling of these names shows what sentiment is behind the use of the words "Negress" and "Jewess." It was a disposition to animal classification. That terminal affix means "she" of course, and we might as well say she-Negro, she-Jew—as in fact we do say she-bear and cow-walrus.

No word is either good or bad in itself. Its character depends on its connotation and on what sentiment is springing from and on what it suggests.

Just as we say "Caucasian woman" so might we say Jewish woman and

Negro woman or colored woman. It takes a bit more of breath and ink, but it is a heap more polite and human-like.

William Pickens, N. Y. City.

## Kelly Miller Says

Nineteen twenty-five has been a negative year. The race had no program or basis of concerted action. The Garvey Movement received serious set back, if not permanent check. The N. A. A. C. P. was the one organization that stood on the watch tower and warned us of approaching danger.

As we now face the in coming year we should not be discouraged by the past. Let us rather gain new courage and resolution for duties and responsibilities of the new year.

### The Old Year And The New

Nineteen twenty-five has gone into history. A NEW Year is upon us with its promise and its prophesy. The old year has been one of unbroken business progress and prosperity. The Negro has participated in the general tide of material advancement.

While the showers of blessing were scattering over the land, some droppings have fallen even upon him. There has hardly been a time since the flush years of the war when the race as a whole has been more generally employed at such remunerative rate of wages. A considerable surplus of their earnings has gone into the purchase of homes or into other forms of savings.

Outwardly there has been the appearance of racial peace and harmony, but underneath the leaven of suspicion has been working. There have been no violent racial outbreaks or riots on a threatening scale. The total number of lynchings have been reduced to the lowest point since accurate records have been kept.

### \$5,000,000 Fund

The Hampton-Tuskegee Endowment Fund of five million dollars has been subscribed, which will adequately endow these great institutions for all time to come.

A Negro has given twenty-five thousand dollars in cash contribution to Kittrell College in North Carolina, which has been enriched to the extent of nearly a million dollars through the beneficence of Mr. Duke, the millionaire tobaccoist. His more wealthy brother has bequeathed over fifty million dollars to education and social service in the two Carolinas, in which the Negro generously shares.

The Johnson C. Smith University receives an endowment of eighty thousand dollars annually, which capitalizes at nearly two million dollars.

No single year has ever before brought such good fortune to Negro education by way of material contributions. Other Negro schools have received their customary allotments which on the whole have shown a tendency to increase.

### Negro Genius

There has been a distinctively new appreciation of Negro genius in the domain of the higher arts. Negro spirituals received an enhanced appreciation. Roland Hayes has heightened the meaning of Negro song.

Dr. Locke, in the Negro edition of the Survey Graphic, which he more recently edited in book form, under title of—"The New Negro"—has attracted the attention of the literary world to the artistic possibilities of the Negro race.

For these and other specific incidents and encouraging indications we give thanks and express gratitude.

And yet, when we take a comprehensive view of the tendency and drift of things, the general movements of the year just closed have been retrograde so far as the status of the race as a whole is concerned. When we engage in serious contemplation our spirit becomes gravely reflective rather than boastingly proud.

### Ku Klux Klan

The most serious movement of the year affecting the comprehensive well-being of the race has been the sinister dissemination of the Ku Klux propaganda.

The fundamental purpose of this hooded order is to fix the non-white element of our national population in an inferior position. The danger is all the more insidious because it has for the time discarded the more brutal method of violence and frightfulness and resorts to the more recondite and plausible policy.

Many Negroes have been beguiled into acceptance of their gracious advances, which conceal their evil purpose. That the spirit of the order is making dangerous headway no one who can read beneath the surface of appearances can possibly doubt. The danger to the Negro lurks, not in the outward form, but in the concealed purpose.

### 5,000,000 Members

We hear that the order has reached the enormous proportion of five million members. Its passive sympathizers must number as many more. If the movement continues to gather momentum it is safe to predict that in a few years it will rise up and capture the reins of public power, like their prototype, the fascisti of Italy.



The Negro need not fear the Klan as its activities are confined to the South. For in that region the black man is already put in the place which provincial sentiment assigns him. The danger lies in the tendency of this provincial policy to become the national policy.

The race stands like one with the nightmare, who clearly foresees the coming evil, but has neither the power to fight it off nor to flee from it. It might indeed be a kindly blindness if our vision were withheld that we might not see the approaching danger, from which we cannot flee.

### Segregation

Back of the Ku Klux spirit lies the purpose of residential segregation. During the past year the tide of segregation has run high against us. The advantage which we hoped we had won by a war-time decision of the Supreme Court, it now seems that we have lost during the quiet times of peace.

We learn that at least seventeen cities, North, South, East and West, have engaged to devise some plan to subvert the decision of the Supreme Court. Local courts, as far as tested, have upheld the legality of the method of covenants among property holders. The current is running in one direction.

If there is a single representative journal in America or any other organ of public opinion which espouses the contrary view, it has failed to fall under my notice. The sacred press is as silent or as sinister as the secular. This all but solid attitude on part of the whites has awakened emphatic reaction on our part.

### The N. A. A. C. P. Fights

Through our militant organization, the N. A. A. C. P., we have undertaken to combat the tide of segregation. It was met in Detroit in its illegal and violent form, and fought to a temporary standstill. We are now facing it in the District of Columbia, in its peaceful and legal form. Before this release sees the light the case will probably be argued before the Supreme Court of the United States.

There is nothing but the technical letter of the law that stands between us and segregation. There is no supporting public sentiment. We can only furnish the most capable and learned counsel and pray that the judges will be led to the right court decision.

### Education

In the field of education the benefactions have been more than offset by internal dissensions, which have broken out along the whole circle of our higher educational institutions. We can only hope that nineteen twenty-six will clarify the confusion of nineteen twenty-five.

It will be impossible for our youth to gain ideals and inspiration amidst disorder and confusion.

### National Politics

In the domain of national politics, the tendency of things has been decidedly retrograde. The Negro race to-day occupies less place and consideration on part of those in high governmental authority than at any time since the Civil War. The whole session of Congress will pass and the

Negro will likely not be mentioned once, if the disagreeable reference can be avoided.

The inauguration of a new administration during nineteen twenty-five had no more meaning to the Negro than a change in the direction of the wind.

### Rhineland Case

The Rhineland case, with its nasty notoriety, held no meaning to the Negro except in its far-reaching involvements. A change in the acknowledgment of a one-sixteenth part of the fraction of blood would have thrown this untoward case with all of its nastiness on the white side of the equation, where it belonged.

The only evil effect which it might possibly bring upon the Negro is that its notoriety may cause other states to enact an anti-miscegenation law and thus serve to help fix the Negro into a social caste.

There are twenty-six states, which have already such laws. The State of Nebraska, which at the time had only five thousand Negroes within its borders, added this law to its statute book, as outgrowth of the Jack Johnson imbroglio.

### Religion

Religiously, the Negro has been a passive one. The Negro took no active part in the raging controversy between the modernists and the fundamentalists. The churches pursued their normal rounds of routine duties.

The Methodist Episcopal Church, South, refused to reunite with their Northern brothers because the Negro stood as a stumbling block in the way. The colored contingent, with becoming Christian humility, recorded his willingness to accept certain limits of segregation, if that would be a means of uniting their white fellow Christians in the North and in the South. But race prejudice, the modern anti-Christ, thwarted his complacent self effacement.

### Negative Year

Nineteen twenty-five has been a negative year. The race had no program or basis of concerted action. The Garvey Movement received serious setback, if not permanent check. The N. A. A. C. P. was the one organization that stood on the watchtower and warned us of approaching danger.

I had almost forgotten to list among the retrograde happenings of the past year certain important business failures, which have seriously shaken confidence in the competence of the race for handling large interests.

As we now face the incoming year, we should not be discouraged by the past. Let us the rather gain new courage and resolution for the duties and responsibilities of the New Year.

### NEGRO ACADEMY HOLDS 29TH ANNUAL MEETING

Washington, D. C., Jan. 4.—The American Negro Academy held its twenty-ninth annual convention here Monday and Tuesday with business sessions at the Mu-so-lit club, and open meetings at the Cleveland community center. The

association was organized in 1897 by the Rev. Alexander Crummel to promote development of literature, science and art, and to foster publication of scholarly work by Negroes.

"American Literary Tradition and the Negro," was the subject of a paper presented by Dr. Alain Leroy Locke. Arthur A. Schomburg, of New York, president of the Academy, discussed the origin and development of Masonry among negroes, and W. P. Dabney presented a treatise on "Cincinnati's Colored Citizens."

Resolutions were passed expressing appreciation of the academy for distinguished services of three members who died during the year—Chaplain Theophilus G. Steward, retired army officer, of Wilberforce, Ohio; John E. Bruce, publicist and newspaper correspondent of New York City, and Judge Robert H. Terrell of the municipal court. Each of the latter had been decorated with the Liberian Order of African Redemption, for special service rendered the little African republic.

Officers were elected as follows: Arthur A. Schomburg, New York, President; Lafayette M. Hershaw, J. R. Clifford, W. P. Dabney and Joseph France, Vice-Presidents; Thomas M. Dent, Recording Secretary; Robert A. Pelham, Corresponding Secretary; F. H. M. Murray, Treasurer, and John W. Cromwell, Librarian and Historiographer. The executive committee is, L. Z. Johnson, chairman; Kelly Miller, A. Leroy Locke, H. P. Slaughter and George M. Lightfoot.

# National Observance of Negro History Week Begins Sunday, Feb. 7

## Educational Institutions, Religious Groups, Civic and Uplift Organizations Expected to Co-operate in Popularizing the Study of the History of the Race.

Negro History Week, under direction of the Association for the Study of Negro Life and History, Washington, D. C., will be observed next week, beginning Sunday. The purposes of the celebration are to popularize the study of Negro History and to secure moral support for its promotion.

Negro schools, churches and other uplift organizations throughout the country are expected to make appropriate observances of the week, and hundreds of educators have already expressed their intention of cooperating in the movement. Doubtless the celebration this year will eclipse in scope and enthusiasm previous efforts along this line. Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, in announcing the week, also outlines what groups, organizations and individuals may do to promote the Negro history cause. Says Dr. Woodson:

"Organize your community thru committees for the celebration of Negro History week. Interest every church, school, lodge and club in your locality, to the extent of holding public exercises at some time during the week."

"Draw up and send the management a list of the ministers, teachers, professional men, and all other persons in your vicinity known to be intelligently interested in the uplift of the Negro. Induce them to serve somewhere as a speaker before a church, school, lodge or club during the celebration."

"Make a special effort to have your pastor deliver an address on this work the Sunday beginning or ending the week of the celebration to inform the people as to the importance of the work and solicit their support for it."

"Appeal to the board of education of your local school system and the head of your school, college, or university, entreating them to give their cooperation in this

effort to publish to this and other generations the whole truth that we may be free from the evil consequences of error.

"Arouse your public library or school to the realization of the importance of securing a shelf of valuable scientific books setting forth dispassionately what the Negro has thought and felt and attempted and accomplished. By all means persuade the local school system to authorize a course in the study of Negro life and history."

"Urge every Negro to write the Association all he knows about his family history. Collect and send the Association the historical and economic materials bearing on the Negroes of your community, and organize a club for the study of Negro life and history."

Become a member of the Association by paying annually the membership fee of \$3.00 or a life member by paying \$75.00, or contribute to our research fund, if you have not time to engage actively in the work. This money will enable the Association to employ some one to perform this task. Persons making such contributions, moreover, thereby become subscribers to THE JOURNAL OF NEGRO HISTORY.

"In making up your mind as to whether or not you will aid this cause, kindly remember that the preservation of the records of the Negro is not the duty of one man, not the duty of any particular group of men. It is the duty of us all."

"The fact is, however, that one race has not accomplished any more good than any other race, for God could not be just and at the same time make one race the inferior of the other. But if you leave it to the one to set forth his own virtues while disparaging those of the other, it will not require many generations before all credit for human achievements will be ascribed to one particular stock. Such is the history taught the youth today."

"Let the light of history enable

us to see that "enough" of goodness that we are of one dying and heavenly vision of there is in the lowest estate to one immortal family." Let truth the Great Teacher let us help men sweeten life; enough of evil in the destroy the dividing prejudices of to rise above the race hate of this highest to check presumption; nationality and teach universal love age unto the altruism of a rejuvenation enough there is of both in all es- without distinction of race, merit nated universe." With the sublime en- brotherhood, to teach us impres-



## Picket Brooklyn Court For Justice



Led by Rev. T. S. Harten, centre and Wm. Monroe Trotter, 500 members of the Equal Rights League picketed Borough Hall asking justice for Mrs. E. Benson (head bandaged) beaten when she resided a white cop who, she says, tried to assault her criminally. Police after several hours persuaded the crowd to disperse. Authorities are pushing the case.

## Phi Beta Sigma Sponsors Negro Business Week

Negro business should get special impetus from the movement engaged in by the Phi Beta Sigma Fraternity to encourage Negro business. The week of April 19 through the 25th, inclusive, has been set aside by the fraternity as "Bigger and Better Negro Business Week." Speakers of national reputation have been selected to address large mass meetings in the various cities of the country. 4-15-26

The Atlanta chapters of the fraternity will sponsor programs at Bethel A. M. E. Church, beginning Tuesday night, April 20, through Friday night, April 23. These meetings will be addressed by the leading business men and women of the city. On Friday night Dr. Alain Leroy Locke, not

ed scholar, will speak. The week will close with a mammoth mass meeting at Congregational Church Sunday evening, 7:45 o'clock, at which time Col. A. W. Mitchell, of Washington, D. C., the national president of Phi Beta Sigma Fraternity, will speak. The movement is a very good one, and should have the whole-hearted support of the general public.

### COL. A. W. MITCHELL TO SPEAK

"Bigger and Better Negro Business Week" will culminate Sunday evening, April 25, 7:45 p. m., with a mass meeting at the Congregational Church, at which time the principal speaker will be Col. Arthur W. Mitchell, of Washington, D. C., the national president of Phi Beta Sigma Fraternity and one of the most out-

standing men of the legal profession in this country.

Mr. Mitchell visited the city about a month ago on business of a fraternal nature. This time he comes back to speak to the citizens of Atlanta in an effort to give impetus to and to stress the great importance of "Bigger and Better Negro Business Week."

The co-operation of the general public is solicited in making each of the programs which will be held at Bethel A. M. E. Church, beginning Tuesday, April 20, through Friday, April 23, and the mass meeting which will be held at the Congregational Church Sunday, April 25, a great success.

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In an effort to stimulate greater interest in the observance of "Bigger and Better Negro Business Week" which will be celebrated here from April 20 through April 25, inclusive, the

local chapters of Phi Beta Sigma Fraternity are bringing before the people of Atlanta one of its most outstanding representatives. Dr. Locke is a graduate of Oxford University, a Ph. D. of Harvard, the only Negro Rhodes scholar, an author of world-wide recognition and one of the outstanding scholars of this age.

Dr. Locke will speak at Bethel A. M. E. Church Friday night, 8 o'clock, in the interest of "Bigger and Better Negro Business." The public is invited to hear his address. From here Dr. Locke will go to Tuskegee, where he will speak Saturday, and then to Birmingham, where he will address a large gathering Sunday, April 25.

## Harlem's Streets

HAVE YOU EVER NOTICED the clean appearance presented by Harlem's streets and avenues early in the morning after they have been swept and flushed by employees of the street cleaning department and all other refuse removed from them; and then noticed their condition later on in the afternoon, littered with paper, ashes, garbage and junk? At such times you are inclined to blame the city for not performing its duty to its citizens, or to remark that because Harlem is populated by Negroes it is indifferent to their well-being. 4-21-26

NINE TIMES out of ten you will be wrong in such a conclusion, and what is more, if you look far enough into the matter, you will find that you yourself, and not the street cleaning department, is responsible. By YOU we mean the careless landlord who is indifferent to the external appearance of his property, the sidewalk and entrances; the janitor or superintendent to whom these tasks are assigned; the tenant who throws refuse of all kinds from the widows or down the dumbwaiter, making all efforts

just as clean as Fifth or Park avenues and they can be kept that way throughout the day with a little care on the part of all of us.

of the landlord and janitor to keep your dwelling place clean and wholesome, fruitless; and roving bands of boys whose idea of fun is to overturn a can of garbage or ashes in the street. HARLEM'S streets of a morning are



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of the landlord and janitor to keep your dwelling place clean and wholesome, fruitless; and roving bands of boys whose idea of fun is to overturn a can of garbage or ashes in the street.

HARLEM'S streets of a morning are



Rev. A. L. Scott in Southwestern  
Christian Advocate

To brood over one's wrongs is to fall into one of the worst mental diseases, a disease which does more than simply put an ashen pall over God's fair sky, but harms us most by makin' us pity ourselves, and robs us of two of the greatest things in the world, namely, the capacity to love mankind and the joy of service. Let us not permit the consciousness of prejudice to blur our sight and envenom our hearts; let us fight with ourselves to preserve our moral balance, our sense of proportion, our objective, unbiased judgment, our wholesome instincts of fellowship. Do not allow the little cloud on the sunlit horizon to be magnified by the prejudice to blur our sight and enness until to the morbid fancy it overcasts the sky and eclipses the sun.

There are very few large cities in which Negroes, up to the present, own much prominently located real estate. The reason for it is clear. When values begin to increase because of developments that are forthcoming around Negro property and the reason for the increase is not known or understood by the owner, a "bait price" is offered to find out what is the cheapest offer that can effect a delivery.

They cannot keep a piece of res

## What Negroes Give.

The Town Hall meeting will give the people of New York an opportunity to evaluate this side of the balance sheet. There will be neither an admission fee to the meeting nor a collection during it, and all who are interested in the larger problems of interracial adjustment in New York will be welcomed.

WILLIAM H. BALDWIN,  
Secretary, National Urban League.  
New York, May 18, 1926.

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Exhibit space has been set aside for a collective Negro exhibit, totaling 12,000 square feet. It is located in the Liberal Arts Building, which has a floor space of 7 3-4 acres. In the same building will be exhibits from Great Britain, Holland, Germany, Austria, Denmark, Hungary and many other foreign governments, as well as collections from the most important lines of industry in this country. A stage is to be provided for the hourly demonstrations and artistic booths will be arranged for collective exhibits. The best of the race is being engaged in this the greatest demonstra-

(From ~~Columbus~~, (Ga.) Enquirer-Sun)

As a rule good judgement and good taste will dictate when and where capital letters should be employed in writing. If one should

MANLINESS UNDER

## RACE PREJUDICE

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# Will Fight Barriers Against Equal Rights

## COHESION VS. ADHESION

### Michigan Representative Attacks Use of Photo- graphs in Civil Service Appointments.

WASHINGTON, D. C., Apr. 5. At a banquet at the Mu-Su-Lu last Tuesday evening, Representative John B. Sosnowski, Republican, of Michigan, pledged himself unequivocally to an unrelenting fight against every barrier set up against equal civil and political rights for every class of American citizens.

The banquet was arranged by the Rev. W. L. Sledge in compliment to a group of ministers of the Colored Methodist Episcopal Church, who were returning to their homes from the annual conference which was held in Norfolk, Va. Bishop R. A. Carter, whose diocese includes Michigan, and Representative Sosnowski were the guests of honor, but Bishop Carter was unable to attend.

Representative Sosnowski was introduced by the Rev. Sledge. In his response he attacked segregation and the use of photographs in connection with civil service appointments. He is a candidate for re-election to Congress from the First Congressional district of Michigan.

Those present included J. Finley Wilson, grand exalted ruler of the Improved Benevolent and Protective Order of Elks of the World; Perry W. Howard, national committeeman for Mississippi; Arthur G. Froe, recorder of deeds; the Rev. C. L. Russell, Dean Kelly Miller, James A. Cobb, Dr. J. Hayden Johnson, Armond W. Scott, Dr. C. S. Wormley, Garnet C. Wilkinson, William L. Houston, Robert J. Nelson, Thomas H. R. Clarke, C. W. Banton, Mrs. Blanche Ellis of Michigan, John T. Risher, the Rev. W. H. Jernagin, West A. Hamilton, Dr. William J. Howard, W. I. Jones of Tuskegee, Ala.; Dr. J. D. Nelson of Tuskegee, Ala.; Alex. Ferguson, L. R. Mehlinger, Dr. Alphonzo J. Harris, S. W. Nixon, Robert Pelham, Charles J. Pickett, Rev. Charles E. Stewart, Rev. Charles H. Wesley, S. W. Ruth-erford, H. R. Powell and J. C. Burlls.

Perry W. Howard was the toast-master.

Cohesion is derived from the Latin, being a combination of two words, con and haerere, meaning to *stick together*; the state of connection or dependence; that form of attraction by which bodies form a unity or affinity; cleaving together; holding fast to like bodies or substances.

Adhesion forms its component parts from two Latin words, ad and haerere, meaning to stick to something or somebody, like a postage stamp is affixed to a letter; as wax sticks to the fingers; the force with which distinct and separate bodies adhere when their surfaces are brought in contact, as a locomotive's driving wheel to the rail, etc.

Like molecules cohere and unlike adhere. 9-4-26

In other words, there is a VAST DIFFERENCE BETWEEN STICKING TOGETHER AND STICKING TO SOMEBODY.

All the great races and nations of both sacred and secular history were successful only in proportion as they obeyed and pursued the law of cohesion, but when they began to practice the law of adhesion to the exclusion of the law of cohesion, the germs of internal and intestine disintegration and destruction began to make ingress into their racial entity.

There is an old maxim which asserts that "Blood is thicker than water," which is daily being evidenced on all sides, which is nothing more than the prevalence of the law of cohesion or sticking together.

Even Jehovah Himself can not use people that are non-cohesive and if one will search the record and read the history of His chosen people—the Israelites—he will find that when they became obsessed and burdened with the adhesive propensities and stuck to other people more than they stuck together, some direful calamity always befell them.

Through the divinely appointed and inspired prophets of old, God even admonished His people to "separate" or draw away from entangling alliances and unholy intercourse with hostile groups, and to cease those practices that would render them unfit to prosecute His larger program and prevent the restoration and reclamation of lost man through the Abrahamic seed.

NA RACE GIVEN ALMOST WHOLLY AND UNRESERVEDLY TO ADHERING OR STICKING TO OTHER RACES HAS EVER AMOUNTED TO MUCH, EITHER IN THIS WORLD OR THE WORLD TO COME; FOR RACIAL SOLIDARITY IS THE CHIEF PREREQUISITE FOR SUCCESS AND "A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND."

To bring the matter a little nearer home: If the colored race is to gain and occupy its place in the sun, cohesion and not adhesion must be religiously observed and rigidly practiced from the cradle to the grave and we must think more in terms of each other and act in accordance with our thoughts.

During the past half century or more we have been too long on adhesion and too short on cohesion, and there is no better time to change our program than right now—today.

COHESION AND ADHESION: THE FORMER MAKES FOR

RACIAL ADVANCEMENT, BETTERMENT AND SOLIDARITY, WHILE THE LATTER IS CALCULATED TO KEEP US APART, TORN ASUNDER, OUR FORCES DIVIDED, CONFUSED AND BITTERLY ENGAGED IN INTERNAL BICKERING AND WARFARE OF A DESTRUCTIVE AND OBSTRUCTIVE NATURE.

Let us here resolve that from this day forth we shall stick to other people less and *stick together* more and when we do that we shall be *free citizens* instead of mere *freed people*.

## WHAT CAN WE DO ABOUT THIS GRAFT IN THE NEGRO RACE?

Money must be the chief leverage in modern charity as well as in modern commerce. It must be so because personal contact in modern missionary work is rarely possible in the case of those who promote charitable projects.

It is true that fewer people administer their own benefactions now than ever before, yet the proportion of giving compares as well as at any time and the long-range method of administering the benefits of charity have required some business routine.

But charity and commerce should differ, even though something of the same methods may be necessary in their management. In commerce, one expects to receive as much as he gives. In charity, he expects only gratitude; it may be more, it may be less, but it is neither a tangible profit nor is it designedly expected nor implicitly demanded. 10-16-26

To prevent the expectancy of tangible profit or to prevent the administration of charity from descending to the common commercial level those who administer benefits not of their own giving should have, at least, the spirit that actuated the donor.

When generosity becomes extravagant and charity becomes mercenary the effect is lost and evils worse than those to be cured are created. They are the evils of conscienceless profligacy in giving and diabolical hypocrisy in misappropriating. Birmingham Ala.

It appears from a story taken from the Pittsburgh Courier that the National Association for the Advancement of Colored People is violating the spirit of its mission by syndicalizing its services, lionizing its personnel and subsidizing its resources.

After all, the matter resolves itself into the mere question of handling money under the solitary guardianship of the conscience of those who handle it, and this is the weak point in the backbone of most Negro organizations that have eventuated in scandalous failure. Right here the difference between man's ability and fitness for service appears and demonstrates the paramount need of solid character rather than the spectacular display of nerve under the label of ability.

Magnanimous, honest, unselfish service only fits a man for leadership where moral questions are involved, and this, combined with potential ability, makes dynamic leadership. From the viewpoint of initiative, training and methods of approach, the woods are full of able Negroes and the question of honest, conscientious and self-sacrificing service is the rock on which most ventures split to tell a story of deception and maneuvering for personal gain.

When nothing but the consciences of a few associated pals stand between them and the vaults enclosing charitable funds, and nothing but an interchange of sympathies between them can work the combination, and nothing but a stand-pat pact between them bars the public from information in regard to their maneuvering, it takes character as clean as a hound's tooth to guarantee safety on the inside and it takes heavy sledging from the outside to break in when the public becomes suspicious.

And why should not the N. A. A. C. P. open its books to the public as well as its palm? Why should it ever be allowed to be assumed that men of high character would demur to making an open, honest report of their activities for uplift purposes any more than they would plead and pray for public beneficence with which to execute those purposes? In short, has the public been mistaken in the quality, character and purpose of the N. A. A. C. P. clan?



The attitude of the Courier seems not to be the result of any animus since its contribution and its influence assisted largely in amassing the funds. Its interest as a donor and its position as a guardian of public morals justify its effort to call the public attention to the germination of a scandal.

On the face of the Courier's statement, there are sensational discrepancies due, perhaps, to unreported facts of receipts and expenditures in the organization's activities.

But why should such discrepancies occur for any reason when the personnel is above reproach, both in its character and ability?

Service funds of various kinds to be administered in the interest of Negro uplift give rise to rounds of just complaint for want of supervision and administration. As much can be truly said of semi-charitable organizations.

There is a basic lesson to be learned here. It concerns both the character of organization necessary for the success of welfare work, and the character of man necessary to administer it. It concerns the evolution of character through the safeguards and the application of business principles. It concerns the development of the conscience of the man who must pay himself for services rendered to the cause of human uplift out of funds entrusted to his keeping and administration. It concerns the voluntary leadership of our churches, our lodges, our welfare organizations.

The pressure of constant routine develops moral as well as physical strength. Strict accounting and strict supervision of charitable and semi-charitable funds are as necessary for the character of the men who administer them as they are for the safety of the organization that would suffer when they are improperly administered.

It is no more to ask the N. A. A. C. P. to report to the public than it is for the N. A. A. C. P. to ask the public for support to it, and, if its personnel balks on any pretense and displays arrogant obstinacy, there is nothing left but to sledge in, as the Courier does, and seek the unwelcome truth where it may be found.

For the consideration of our readers, we are publishing the full report of the Courier Journal exposing the slush fund, the parties and the circumstances in the N. A. A. C. P. matter.

## NIGGER, NIGGER AD NAUSEAM

"The term 'nigger,' says the intelligent Washington Tribune," is one of contempt. Its use is not confined to white people.

It is also used in a frivolous sense. It is seldom used in the latter sense by white people. The use of the word in both sense among colored people themselves is more common than one should expect to find.

"In the streets, at churches. In fraternal assemblies, ministers' unions, business houses, and social and literary gatherings, composed of those who would feel offended if one should even question that they are the best of the race, the term 'nigger' is frequently heard. Usually the word is employed in a frivolous, thoughtless sense, but not infrequently in a defamatory and vituperative sense.

"It will be difficult to eradicate the use of the term 'nigger' among colored people themselves. When the term becomes thoroughly disreputable there, when an author who uses the objectionable word can no longer say that its use is current among colored people, there will be a better prospect of discouraging its use by the members of the white race."

This, in common parlance, is "a mouthful." That the use of the term "nigger" by white people grows out of the Negro's own use of the word himself, is a platitude as old and gray as the years of Methuselah.

We jokingly refer to each other as "nigger." It is 'nigger' this and "nigger" that. "Go on you old, 'nigger,' and "shut up your mouth 'nigger'" and "that 'nigger' did this and that." It is "nigger, nigger, nigger," so much that one sickens over the word.

Out of our own careless but general use of the term in referring to ourselves, has come the white man's use of it. Books and plays have come forth carrying the word as a title.

"The Nigger of the Narcissus," by the late Joseph Conrad; Sheldon's drama, "The Nigger;" a current novel "Nigger;" and Carl Van Vechten's book, "Nigger Heaven" all came from our use of the word ourselves.

The fact of the whole matter is, the white man would have no use for the word if we did not employ it in speaking of ourselves; and it is both silly and unreasonable for anyone to become indignant over a practice they themselves are responsible for.

The less we use the word ourselves, the more we can completely eliminate it from our vocabulary, the sooner will its use by white people cease.

## TOO MUCH BICKERING AMONG NEGRO EDITORS

Anent the newspaper controversy now being waged between Benjamin J. Davis, editor of the Atlanta (Georgia) Independent, and Webster L. Porter, editor of the East Tennessee News of Knoxville, Tennessee, it appears to The Informer that our brothers of the Fourth Estate waste entirely too much valuable time and space bickering, fighting and "exposing" each other, when they could better employ their papers, time and talent in fighting the battles of their race, which are many and menacing.

This is not the only recent instance where Negro editors have filled up their sheets with scurrilous and vitriolic articles and editorials about members of the same profession, and neither the colored press nor the race is being helped one bit by such journalistic procedure; but on the other hand such tactics are playing right into the hands of our internal and external enemies, who delight to see Negro leaders engaged in fighting one another, and thereby retarding the progress of their racial contingent and the social family.

Some bit ago a big libel suit was instituted in a certain city by editors of one race newspaper against editors of another race publication, the case having been literally thrown out of court by the presiding judge when called to trial.

It seems that Negro editors are becoming as envious and temperamental as the proverbial grand opera stars, prima donnas and society leaders; and there seems to be too prevalent a disposition on the part of some of our editors to "air out" and "expose" a journalistic contemporary at the least pretext, and for no other earthly reason than an insatiable ambition and selfish desire to "show up" his journalistic frater and expose him to the reading public as a human being unworthy of public confidence and respect.

Fraters, we can not win the game by pursuing such underhanded preparatory to their fistic bout, and meandered away with their and destructive tactics; for, while we are fighting among our fathers' meals.

As in the case of the rapacious rats and battling boys, our editors, the racial foe and opponent is getting away with every morsel—torso—who devote so much time and space fighting each other—conceivable thing, even to murder, arson, lynching and peonage! It will do our racial editors much good to read the fable about a rat going to wake up one morning and discover that their cheese the two rats squabbling and striving among themselves about the cheese and dinners have been seized by an outside force and consumed in cheese, which the judge (Br'er Monkey) continued to eat in their entirety; and thus they (our racial quill pushers) will be feigned attempt to have each piece of cheese balance on the scales, compelled to quit fighting each other and get busy trying to re-

with the result that the entire piece of cheese was devoured by claim their losses. Judge Monkey in his supposed attempt to settle the heated argument and internal bickering between these two would-be belligerents will take divergent and opposing views; but there is no earthly need nor excuse for this deliberate and malicious program pursued

need nor excuse for this deliberate and malicious program pursued by so many Negro editors to utilize so much time, talent and type in a vain and futile endeavor to destroy and defame each other.

Two youths going down a railroad track one day, en route to buy their fathers' dinners, got into a hectic argument and brief fisticuff; and while they were battling each other on the railroad right-of-way, a hungry tramp eased up, seized the dinner pails which they had set down on the ground







**I**F tributes to the whites, the yellows and the browns are in order, why not one to those "blacks" who have distinguished themselves? That it will take the form of a monumental building displaying statues and busts is not to be expected. The program just launched contemplates simply a "Who's Who in Colored America," yet it will be none the less "a hall of fame for the negro race," seeing that into its pages will go the records of colored men and women who have risen to eminence in all parts of the world. Not only are full-blooded negroes to be included; the list will take in those of negro descent, however remote. So also, while stressing accomplishments in literature, science and art, it will honor the colored men who have won their way to prominence in politics, law, medicine and business. And to make the selection as democratic as possible the corporation formed to publish the book has sent out a request for "ten nominations for the negro hall of fame and ten names of the most useful negroes alive in America today."

Turn also to our own country. During the war for independence we had colored men and women of distinction like Benjamin Banneker the almanac maker and Phyllis Wheatley the poet. The later records have made frequent mention of

Lemuel Haynes the theologian, Ira Aldridge the actor, Frederick Douglass the orator, H. O. Tanner the artist, Daniel Payne the bishop, Booker T. Washington the educator, Granville Woods the inventor, Paul L. Dunbar the poet, Charles W. Chestnut the novelist, and of dozens of other men and women of negro descent who won their reputation in the fields of art and musical composition. Then recall the work of Dr. W. E. B. DuBois as

professor of history and political economy in Atlanta University, remember the services to education rendered by Dr. R. R. Moton, and select for pause in a list far from exhausted the name of George Washington Carver, the negro agricultural chemist of Tuskegee Institute, on whom honors have been literally showered during the past few years. In view of a showing like this, why should not there be a "Who's Who in Colored America"?

The Birmingham Reporter likes to think of leadership as a sacred trust assumed by virtue of one's fitness to help others to find a way through difficulties. But we have seen the confidence of our people so much abused and their trust so debasely defiled that an involuntary shudder accompanies every thought we have of some phases of Negro leadership. The highest public service any agency can do is to expose this type of diabolical hypocrisy that parades itself under the cover of leadership and, at the same time, unblushingly violates every principle of decency and sucks the life blood from a penury-stricken ignorant following. Nothing but the light of merciless publicity can arouse the ordinary Negro to the dangers of such leadership, and nothing but righteous avengeful indignance can put it down. We might as well face the facts as they are and expose them before destruction and ruin seize the only institutions that give us opportunity for co-operative effort of any kind. *Reporter*

The Chicago Defender seems to sum up the situation in a statement that reads more like truth than poetry and cuts to the heart of the evil which infects almost every co-operative Negro enterprise whether it be religious, social, economic, fraternal or otherwise. The Defender very appropriately lays it to the almighty dollar and gives this very terse paragraph to the point:

3-29-26  
"Can a man who is blind and shackled lead a people who are blind and shackled? Can a man whose ideas of right and wrong are governed by the money that pours into his coffers advise others on the subject of right and wrong? Can a lame man stand at the head of an army and direct the fighting where physical perfection is the watchword of the enemy? Can any group survive when this condition exists?"

Such is our condition in America. We pray, pray, pray to the almighty dollar. There is nothing it cannot do for us. We want it so badly that we will sell our souls for it. And those of us who have attained to the self-constituted position of leaders seem to be the ones upon whom the race can depend for least. We sell our privileges, our franchises, our advice, our self-respect \* \* \* all for a few paltry dollars. We turn our pulpits into political platforms \* \* \* we desecrate the cloth of the church for money \* \* \* we betray our people—those who believe in and depend upon us—for money. We become bedfellows with our most deadly enemy if he offers us dollars for the truce. In fact, there is nothing we will not sell and we are not particular who buys it. We are blind, gagged and shackled by our own cupidity. How can we, as a race, rise out of the rut as long as we harbor race-leading vultures to prey upon our credulity and wholesale us to the highest bidder? We are badly in need of leaders \* \* \* real leaders \* \* \* but we should know by this time that the "dollar-down" variety of leader can do us no good.

The time to temporize with this is over. The responsibility for allowing it is on those who know about it. An agency that stands in comprehensive view of it on one hand, and is, in duty, bound to champion the cause of public decency and racial progress on the other, deserves neither the public esteem nor confidence if it fails to give it the axe and that in the neck.

0 We are not guessing about what we say nor shall we mince words to  
1 make our attitude clear. This editor attended a meeting, sat as a member  
2 and participated in the deliberations where, to an unmistakable certainty,  
3 this type of leadership was prevalent and dominant.

In this meeting there were 22 preachers of the gospel lined to double-cross, browbeat, camouflage and lie to cover up thievery and perpetuate the

We howl much about the bad treatment given by whites, but we are suffering more vitally from an internal disintegrating rottenness prevalent in circles where the dominating impulse is to pocket a dollar without considering the means or methods of getting it or the woes and chaos that came after it is got.

It is not the desire of this publication to discourage honest, virile, home-grown leadership, but exposure should be made of those thieves and grafters who make it impossible to cultivate confidence in the merits of Negro leadership.

Alabama has some strong men heading up wonderful institutions with promise and economic leverage, but it has some that are headed up by a nest of lynx-eyed thieves and traitors who enter into collusion with those on whom they should depend for protection and legal safety.

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of thugs in everything except their damage to the stage in the amount of loot to be divided.

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STONY MASS HERALD  
MAY 16, 1926

## A Negro "Hall of Fame"

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Some may think that a "Who's Who" thus planned may not turn out a very bulky volume. But the work will have enough of the encyclopedic character to give it historic as well as contemporaneous value. It will hark back to such men of pure or mixed negro blood as Alexandre Dumas, the French novelist; Pushkin, Russia's classic poet; Toussaint L'Ouverture and Gen. Denys Legitime, both of whom were elected to the presidency of Haiti; Firmin, also a Haitian, who wrote a notable book on "The Equality of the Human Races"; and John M. Sarbah, a west African, who produced, along with many other writings, a treatise on the Fanti national constitution. And when Sir Harry H. Johnston, formerly British commissioner in Africa, addressed the universal races for conference he could call its attention to "famous negro or negroid painters, musicians, novelists, botanists, lawyers, philologists, philosophers and mathematicians whose work is done in the white world and in emulation of the first talent of Europe and America."

Turn also to our own country. During the war for independence we had colored men and women of distinction like Benjamin Banneker the almanac maker and Phyllis Wheatley the poet. The later records have made frequent mention of Lemuel Haynes the theologian, Ira Aldridge the actor, Frederick Douglass the orator, H. O. Tanner the artist, Daniel Payne the bishop, Booker T. Washington the educator, Granville Woods the inventor, Paul L. Dunbar the poet, Charles W. Chestnut the novelist, and of dozens of other men and women of negro descent who won their reputation in the fields of art and musical composition. Then recall the work of Dr. W. E. B. DuBois as

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## BLIND LEADERSHIP AND CRAFT

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The time to temporize with this is over. The responsibility for allowing it is on those who know about it. An agency that stands in comprehensive view of it on one hand, and is, in duty, bound to champion the cause of public decency and racial progress on the other, deserves neither the public esteem nor confidence if it fails to give it the axe and that in the neck. We are not guessing about what we say nor shall we mince words to make our attitude clear. This editor attended a meeting, sat as a member and participated in the deliberations where, to an unmistakable certainty, this type of leadership was prevalent and dominant.

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We certainly would not miss the margin to say that one organization in Alabama is between 150 and 200 thousand dollars poorer and its trusted officials are that much richer on the people's money entrusted to their agency for projects and enterprises fostered by it. More than this, it is believed to be encouraged by those whose duty and business it is to expose it; check it and punish it. If it happened in a white organization where character and honesty is demanded there would be no reasonable way to save 99 per cent of this administration from the coal mines in Alabama or the federal prison in Atlanta.

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for good. With the growing strength making its future sure, it is our information that this stealing continues, that the friends and relatives of the gang are growing fat and insolent on the substance of the institution through the immunity given by corrupt authority, that rents for the institution's property in which they do business is refused and the small profits on the people's investment has become a personal and individual subsidy.

This devilry has been permitted too long. It has already gone too deep into the life of Negro enterprises. It has shattered the hope of co-operative effort and strewn to the winds the average Negro's confidence in racial coherencies for economic purposes. It is dealing a deadly blow to the spirit of general racial interest; it has lowered the organization coefficient where it should have been raised and it has all been done through selfish connivance and by those whose duty should have led them in the opposite direction. It will not cease until the principals and their pussyfooting pals are stripped and gutted before the public gaze and this must be done in short order without regard to the cost.

#### PHILADELPHIA PA. RECORD JUNE 9, 1926 SYMPOSIUM ON PROGRESS OF THE NEGRO RACE

Raymond P. Alexander read a paper on "Will the Negro Retrieve His Past?" at the third annual symposium in Berean Training School last night. The symposium presented the past, present and future of the colored race. "The country at large must pay more attention to the Negro, because of his increasing influence on the affairs of the country," said Mr. Alexander. Robert W. Bagnall addressed the gathering on the "Negroes' Glorious Past." His address covered the history of the ancient Egyptian dynasties, which were Negro. Rev. Frederick R. Griffin president.

### "Views And Reviews" Comment Anent Negro Spirituals Draws Fire Of S. C. Musical Instructor

The Editor-in-Chief,  
Pittsburgh Courier,  
Pittsburgh, Pa.

My dear sir:—In the June 12th issue of The Pittsburgh Courier, Mr. George S. Schuyler, in his column "Views and Reviews," discussing the Negro Spirituals, made too many erroneous statements which may be thought to be true to many readers who have read the article in the public at large should know the real and correct value of the spirituals.

While the spirituals may be excellent music, touching and reminding of things, they are reminders of disgrace, oppression, persecution and degradation," says Mr. Schuyler. The spirituals are excellent music, and may be reminders of oppression, persecution and even degradation, but not disgrace as concerns the Negro. Mr. Schuyler says that a group of Negroes singing the spirituals are a group of ex-convicts publicly boasting of their servitude before a body of respectable citizens whose good will they seek. This is not a poor comparison; it is no comparison. Usually, an ex-convict has committed some dishonorable act, or has been accused of such. Then, according to Mr. Schuyler, Roland Hayes and any other group of Negroes who publicly sing the spirituals are likened unto ex-convicts boasting of their servitude. Why should the Negro be ashamed of the spirituals? Our forefathers were not enslaved for any disgraceful things of themselves. If there is a disgrace the race that enslaved us is a disgrace.

Mr. Schuyler says that the spirituals grew out of a feeling of hopelessness. Not hopelessness, Mr. Schuyler, but HOPEFULNESS. All of the spirituals may not express the soul of the Negro, but there are many spirituals that express precisely the soul of the majority of the Negroes, North and South, at this very time. The spiritual, "By An' By I'm Goin' to Lay Down My Heavy Load," expresses the feeling of any individual who may think for a moment that it was not intended that he should live

always, and especially those who carry big responsibilities and cares. If Mr. Schuyler never has had this feeling he will "Lay Down His Heavy Load" in death some day just the same, if the load be only his lifeless body.

The spirituals express more exactly the feeling which our enslaved forefathers had. The spiritual, "Lord, Help Me to Live More Humble in This World," does not express the feeling and attitude of the majority of the Negroes today. This is obvious, yet singing it has nothing to do with the permanent attitude of the singer. The spirituals should be sung for the reason, and are sung for the reason, that they are delightful and exquisite music. The spirituals should not be done away with because they do not express the "psychology of the mass" as put by Mr. Schuyler, and the spirituals will never be done away with. Only time alone can prove this. The most important thing in singing any song is the putting of one's self into the mood of the song as was meant at its creation. That is why Hayes, Robeson and other artists can make an audience get into the mood of the song when being sung. The spirituals are sung more so for their musical value just like any other valuable music. And to want to abandon them for the reason Mr. Schuyler gives is only ignorance of their worth and the worth of any music.

Mr. Schuyler says that the spirituals have outlived their usefulness. What usefulness did they have in the past before it was outlived? Only a spiritual usefulness, yet a great usefulness after all. Our enslaved forefathers hoped, longed and looked for freedom. They had a vision which is expressed in the spirituals. Because they had a vision they lived, they endured, and they were freed. But have the spirituals outlived their usefulness for the masses? Burleigh, Dett, Diton, White, Lawrence Brown and others by their writing on paper these songs which before had not been recorded, have made a contribution to the world in the recognized field of musical literature. The mass (Negro) is given credit therefrom, and can point to the spirituals as a universal and accepted creation of the Negro. I wonder are the spirituals useful to Mr. Paul Robeson? He sings the spirituals and nothing else, and he does not sing them for his health. Hayes, Bledsoe and Marian Anderson are artists who happen to be Negroes who sing other songs besides the spirituals, but it is through the spirituals that they can show absolutely the excellence of their art. These artists represent the mass, and have done more to demand more respect for the Negro than any of our blues singers. These artists are making large sums of money for their singing, and many of them will acquire large wealth, erect enterprises and promote the furtherance of worth-while things among colored boys and girls, yet Mr. Schuyler can not see the usefulness of the spirituals.

Poor Mr. Schuyler, who evidently must have been lately swept off his feet by the singing of some of our great blues singers or orchestras, and because the blues is popular music—being sung over the street, in the cabaret and theater, and the spirituals are not—says that the spirituals are not popular with the mass. May God forbid that the spirituals ever become popular it that is Mr. Schuyler's conception of the popularity of the spirituals become popular music. Some time ago a certain white writer took the melody of "Deep River" and dressed it in a jazz garb, but the lawful protest put up by Mr. Burleigh and the general sentiment from colored people against the jazzed spiritual caused the singing and playing wrong.

of it to be discontinued. How could an intelligent being compare the spirituals with the popular music of today? Why should the spirituals be sung everywhere as the blues? Why certainly highbrow Negroes who gaze over the spirituals are enthusiastic lovers of the blues. Many eminent artists have publicly expressed their liking for jazz. The blues are all right. They express exactly certain conditions and feelings of many colored people of today. Serious music must be, or rather will be, offset by lighter music such as the blues and the like, just as a dinner of substantial is ended with a dessert.

For Mr. Schuyler's benefit concerning German and Italian opera in America, which he said in passing was not popular in this country. I inform him that the Metropolitan Opera Company has announced for the coming season nine operas of which four are Italian and three are German. From past records this is the usual popularity German and Italian operas have in this country.

If Mr. Schuyler does doubt the veracity of any "Afro-American" (as he claims to do) who would prefer an organ recital of the spirituals to Fletcher Henderson's orchestra or Clarence Williams' jazz, it does not matter. I am certain (and many other people are certain) that Melville Chariton, Burleigh, Diton and others would rather hear an organ recital of spirituals than Fletcher Henderson and Clarence Williams play their delightful jazz.

It is obvious that many of the blues express the soul of the Negro mass, but I would like for Mr. Schuyler to tell us what does the popular song, "Papa De-Da," express. I suppose that it expresses the same thing that an almost forgotten song, "Ja-Da, Ja-Da, Jing, Jing, Jing," expresses.

Yours truly,

(Signed)  
GAMEWELL VALENTINE,  
Contributor to Musical Courier, head of music department, Tillotson College, Austin, Texas.

## New York Attorney Says Dr. Lyon Is Right

Clark L. Smith, Former Baltimorean Against Motion of  
Negro National Anthem

NEW YORK.—Clark L. Smith, former Baltimore attorney, sent the following letter to James Weldon Johnson, secretary of the N. A. A. C. P., former fellow townsman belongs the honor of the issue herein raised.

I agree in toto with all he says in his article, hereinbefore referred to, and I am happy to know that to my son, secretary of the N. A. A. C. P., former fellow townsman belongs the honor of the issue herein raised. It is true that I have not always been able to agree with the views of those responsible for the programs and policies of the National Association for the Advancement of Colored People. Despite this, I have annually contributed to this cause; and I expect to continue to contribute always to the cause that it represents, even though I do not always agree. I surely don't agree with the muzzling the mouth of Nevelle Thomas, et omne genus. These are the John Browns of the day. It is a pity, from my point of view, when that any body of men anywhere must needs shut these mouths.

I am a silent man; I say nothing but I have my views on these issues. I have so long and seriously thought about them, that at this age of my life, I am well nigh unchangeable; but I am awfully happy to join in the voices of Dr. Lyon, one of the few too little known Black Princes, ap-

## Protests "Nigger" Use on the Radio

Daniel W. Sparks of Buffalo, N. Y., reports to the National Association for the Advancement of Colored People that in a recent radio program the word "Nigger" was used in a song by a member of the Cliquot Club Eskimos. Mr. Sparks wrote to the Broadcasting Company of America, which replied: "We appreciate your bringing this matter to our attention and we want to assure you that our sentiments are thoroughly in accord with yours. Your letter attention of our client and I am sure that you will find them equally cordial in their sentiments."

Very truly yours,  
CLARK L. SMITH.  
Negro Anthem.



AUG 20 1926,

# A Negro Views his Own Race

Albany, N. C.

(Washington Correspondent in Dearborn Independent)

The other day Charles Plummer came into the office. Plummer is a full-blooded negro and is proud of the fact. He has devoted his life to the problems of his people and has arrived at an exceptional understanding of them. He is striving for racial advancement, amity and good will.

In the first place, Plummer is the representative of The Lowery Institute and Industrial School, of Mayesville, South Carolina. He came into the office armed with letters from Congressmen and Senators, including some of those from his own and other Southern States—showing that he has the support of the leading whites of his state. He is a preacher, and one of the oldschool type of Southern negro, with a personality that grasps a Southerner, like myself, immediately. He is trying to advance the interests of his school, where about 210 Southern negro children were enrolled during 1926. This school is undenominational, but Christian; it has bought a 200-acre tract of land, and is teaching these colored boys and girls of the South how to live, giving them an education along with their work. Their products help to pay their way as they go.

He did not have to 'sell' me the idea; that he is on the right track can not be doubted; but I wanted him to discuss the problems of his people, as he saw them and explain the remedies he would apply. He was not only willing, but ready to talk.

## Does Not Want a Negro in Congress

'This is my general outline of the conditions in the South,' he began, 'and what I believe would solve the negro problem. I have advised the negro to stay home on election day and dig potatoes. His vote doesn't count for anything. He only starts trouble. No negro

can possibly come to Congress from South Carolina, so why start trouble?'

'That is probably true,' agreed I, 'but enlarge a little.'

'Well, for instance, I was talking to some gentlemen a few days ago. They feel that the colored man is getting too far away from the Republican party. I told them he is not far enough away from it. In articles last year I advised the negro to drop it. I told them that I personally did not want to see a negro in Congress.'

'What was your reason for that advice?' I asked.

'For the reason that a negro Congressman can do us no good,' he declared. 'He certainly can do us a lot of harm. He will stand on the floor of Congress and try to demand something. What has he got to back up his demands? When they tried to send a negro to Congress in place of Mr. Madden, of Chicago, I told them they were wrong. Why, no negro can go to Congress and help his race like Mr. Madden can.'

'Do you propose to eliminate your race from politics?' I inquired.

## Negro's Vote Is Now Wasted

'Yes, and no. I once told Senator Curtis that if the negro of the South has to come into politics, let him come in knowing what it means. He does not know now. When he goes to the polls now he doesn't know what he is voting. Some one will give him a couple of dollars or a bottle of corn liquor and tell him how to vote—perhaps, they will even mark his ballot for him. In preference to this, I would rather see my people stay away from the polls. I have a proposition I think would help, which I will explain briefly, but let me speak first of another phase or two in connection with our whole racial problem.'

'One of our greatest problems is the 3,500,000 mixed blood, or mulattoes, we have among us. The

unfortunate thing about them is that they are not satisfied to be black men and women. They feel that they are a little bit better than the kinky-headed black—that they are a little nearer to the white. The social castes among the American negroes give us a great deal of trouble.

'Again, the colored people of the North cause us some concern.

They feel that they are a little bit better than the colored people of the South—perhaps that is because they believe they have a little more freedom. They do not seem to realize that the Southern black has something they do not have. As much as some Southern people may declaim against the negro as a race, any colored man in the South who is worth while has a white friend. The Southern white and black have a much better understanding of each other than they do in the North. Oh, Northerners may make a lot of pretenses, some of them may declare that they are willing to associate with the black, but when the two get together both find that neither of them has what he thought. We have too many people trying to make our people believe that they are what they are not. I have as little sympathy for the white man who will go to live with the blacks as I have for the black who will go to live with whites. That is not the solution of our problem. We need more faith in our own race.

'Faith is a great thing. The colored man does not believe sufficiently in his race. But that is where he must work. He must remember that he is only five hundred years from the jungle and that he is living among people who have a civilization thousands of years old. Of course there is a racial inferiority, but that should cause the black man no resentment. On the contrary, he should seize the wonderful opportunities he has to elevate his race. He must do this alongside the white man. He never amounted to anything until the white man took hold; even though the white man sold him into slavery, it has pro-

ved his salvation.

'Take the situation of the black man in Africa today. There is a white man's job there. The negro will never be able to do anything for his African brethren. It seems as if God could do nothing with the negro away from the white man. The American white man knows the negro by dealing with him here and he should go to Africa and take over the situation there. He can make that country what it should be.

'We have been dealing with negro leadership 103 years, and have got nowhere. The black man does not have to go to Harvard to understand that he is not of the Anglo-Saxon race and that he has not the background of Anglo-Saxon civilization. What has our 103 years of negro leadership brought us? For over a century we have been trying to do something for our African brethren. Bishop Claire, who has been there so long, says that there are only 15,000 natives over there on whom we can count as really having an idea of what we are trying to do. Only this after a labor of 103 years. It certainly is a white man's job.'

This was interesting. But I wanted to know what he thought of radicalism among the colored people. So I asked him if he thought it would help the negro to become radical or revolutionary.

'Our salvation is by evolution and not revolution,' he replied. 'The progress we are now making, the progress of the Southland in recent years—it is wonderful what has come about in the Southern people, white and colored, since the war. Down there we are developing racial co-operation and amity. The South is going to be the real base of this country, and the labor of the colored man will be needed in the South as never before. It is a great opportunity, we have, and some of us are determined that the disturbers in our midst shall not spoil it for us. The negro must keep his head. We have these agitators, too many of them. I try to get my people to

see the peaceful way.

## Negroes Must Use Care in Leadership

Why should any colored man want to move out from his own people and into a white community? Once he does it he loses identity with his own people and obtains no influence in his new home, but only stirs up antagonism. But, our people are yet in their infancy, but both races must be patient in dealing with the problem.

'As for this radicalism, we must be careful as to the kind of leadership we have in our organizations. It is too easy to be led astray by glib talkers who appeal to the emotions rather than to common sense. Where we have negro leadership we must have

men who will look at this thing judiciously, and not from embittered hearts or ulterior motives; men who have a little race pride and who are interested in our race as a race, and are not seeking self-advancement.'

'You spoke of having a proposition that would help out on this political situation,' I reminded.

## Offers Solution of the Problem

'Oh, yes.' As he spoke, he handed me a card. 'Now, this card is of the National Supreme Council of the Coat of Many Colors, of which I am the humble author. I believe the solution of the problem is to let the negroes elect an advisory council to Congress. What I mean is not to let the negroes have the right to the floor or a vote in Congress, but in every congressional district wherein there are a sufficient number of negroes let them elect one of their own race who will go into the matters that particularly affect them, and let that man be their adviser to their Congressman—this is simply a representative way of using the right to petition. Many Congressmen would do anything they could for the negro, personally. But, they are in a position where they can not, officially. To do so would mean political suicide for many of them. All we need is a bloc on the ticket as a counselor.



'Is that practical?' I inquired. 'Would not every other element in viewpoint that is worth the consideration of the white man.' the country, racial, religious, national and international, demand also the right of such counselors?

'I do not think so,' he responded. 'All the people you mention have an old civilization behind them; they would not be willing to suspend their right of franchise for such, the lesser thing, I propose for the negro. My proposition would give the negro a chance to co-operate with each other as well as with white friends. The negro who can not co-operate with his own people can not co-operate with anybody. We get along all right with our own churches and do not have to crowd the white churches. We have our own churches, and plenty of them. And, we are happy; we shout all we want.'

'What is the significance of that portion of the title of the National Supreme Council, "the Coat of Many Colors," what does that mean?' I asked.

'I use that as a motto,' he said. 'The evolution of the negro is a publicate of the life of Joseph. All of Joseph's life is typical of the life of the negro. You know Joseph had a coat of many colors. There are in this country about as big a proportion of white men to the negro as there were brothers to Joseph. Joseph was a trustworthy fellow in spite of all he went up against. He went into Egypt and was sold unto Potiphar. Having great love and respect for his master, he did not betray his trust when temptation came. Neither did the negro in the South.'

'A beautiful conception,' I commented.

'Joseph went to jail and stayed there two years,' he continued. 'But he came out; the negro also came out of slavery. Later Potiphar elevated Joseph. Just so the white man will help the negro and will put him in his rightful place—not at the top, but in the place he deserves and where he belongs.'

When Plummer left the office he carried my friendly feelings with him. I reflected, 'Well, here is one

## 'Negro Should Create His Own God'

Hindu Lawyer Says He Should Be Himself and Not Imitate the White Man

By EMMA LUE SAYERS

LOS ANGELES, Calif., Dec. 9. (Pacific Coast News Bureau).—Nordic pride and prejudice were given a slap in the face here by the Hindu lawyer and scholar, Sakaram Ganesh Pandit, B.A. (Bombay), who talked with me at length on the subject.

Prides and prejudices are based in false assumption of knowledge or in rank ignorance, according to Mr. Pandit. He gave as a basis for this assertion Adam and Eve in the Garden of Eden, and stated that the fig leaf covering for Eve only hid the nakedness of prejudice; that is, it was synthetically produced for religion on pretense of wisdom.

"That is pseudo-science," said Mr. Pandit, "yet it gives prejudice the semblance of a half-truth." All of this revolves on who are "white persons." It has been proven that a "white person" is not always one with light skin, which is very impracticable, and to use his own words "even the Anglo-Saxons range from the fair blond to the swarthy brunette, often running much darker in color than lighter hued Negroes."

### DEPLORES STERILIZING RACE

Mr. Pandit criticized Caucasian biologic redemption of the world which only meant Nordicizing and sterilizing other races into likenesses of themselves. He stressed the point that Negroes should be themselves and not imitate the white man.

"Why should the Negro, for instance, accept the Nordic's religion, his Heaven, his Hell?" he asked me. "The Negro should create his own God in his own likeness as other races have done."

S. G. Pandit came to America twenty years ago, took out naturalization papers a few years later, married an American white woman and has acquired considerable property in Arizona and California, including a \$15,000 home in Los Angeles.

The Government sought to dispute his citizenship and brought action under the cumulative method provided by Section 15 of the Naturalization Act of 1906 to cancel his certificate under the claim the applicant was a Hindu and therefore not a "white person."

## Negro Should Create His Own God Says Hindu; 'Why Accept Nordic God?' He Asks

own likeness as other races have done." Pandit came to America twenty years ago. He has acquired considerable property in Arizona and California. He recently won a decision in the supreme court of California on the ground he had lost his citizenship and forfeited his rights to his home and property in India through his loyalty to the United States.

Scored by California Lawyer In Crisp Interview

'Pride and Prejudice Based Upon False Assumption or In Rank Ignorance'

By EMMA LUE SAYERS

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### CITES THE BIBLE

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# WHAT ARE WE, NEGROES OR AMERICANS?

By J. A. ROGERS

(In the June issue of THE MESSENGER, W. A. Domingo, discussed the subject, "What Are We, Negroes or Colored People?" J. A. Rogers, author of "From Supermankind to Man," and other works is following up Mr. Domingo's able discussion with this article—EDITOR.)

## ORIGIN

Just what is a Negro? Where and how did the term originate? Is it a term of honor or reproach? These are some of the phases it is necessary to discuss.

The modern use of the term, Negro, dates back to 1442, when Amron Gonsalves, lieutenant of Prince Henry the Navigator, on a trip to the coast of Guinea brought back six captive natives from that region to Spain, a step which resulted in the African slave trade.

These natives were black in color, or *negro*, in the Spanish or Portuguese languages. *Los negros* (the blacks); *los blancos* (the whites). From Spain these *negros* were taken to Cuba as slaves and later to English-speaking America, where the word, *negro*, was used, later to replace "blackamoor" and "Ethiopian," the former English words for black men.

The whole history of the word, Negro, except for the last sixty-one years is then associated with slavery. In other words, with things, with chattels, having no rights that "the white man was bound to respect." It is important to remember this.

## SCIENTIFIC USE

Later, the word with a capital "N" was to find its way into scientific language, and acquire, perhaps, a slight measure of dignity. Johann Blumenbach (1752-1840), first of the great anthropologists, and perhaps, even at this late day, the greatest of them all, in founding the study of Man, as a science, divided the human race into five varieties, one of which he called, Negro. Blumenbach, it is important to note, was very careful to point out that his division was a purely arbitrary one, that there was, in reality, hundreds of varieties, which blended one into the other by "insensible and imperceptible" degrees; and, that when the last word had been said on the subject that there was but one race—the human race. Blumenbach did his work with the thoroughness of the German scientist, as those who will read his "Anthropological Treatise," will see.

In this book he stated in no uncertain terms his opinion that the Negro, then in the very depths of enslavement in the New World, was the biological equal of the other four varieties. And Blumenbach was in a position to know as he had a whole library filled with literary, scientific, and philosophical treatises by European Negroes, many of whom had been graduated with honors from the leading universities. The European Negro has throughout received better treatment than the African or the one in the New World. Negro slavery was abolished in Europe finally in 1773, Portugal being the last place to have Negro slaves.

Compare the thoroughness, the painstaking work, and the knowledge of the Negro as well as that of the other varieties, by this great master with that of the long line

of quacks that have followed him as Madison Grant, Lothrop Stoddard, Putnam Weale, Earnest Sevier Cox, R. W. Shufeldt, Henry Fairfield Osborne, and a score of others. Verily a descent from Olympus to a mud puddle!

In Blumenbach's own words:

"Finally I am of opinion that after all these numerous instances I have brought together of Negroes of capacity,

it would not be difficult to mention entire well-known provinces of Europe, from out of which you would not easily expect to obtain off hand such good authors, poets, philosophers, and correspondents of the Paris Academy; and on the other hand there is no so-called savage nation known under the sun which has so distinguished itself by such examples of perfectibility and original capacity for scientific culture, and thereby attaching itself so closely to the most civilized nations on earth, as the Negro."

## PRESENT STATUS

To limit now the discussion to the United States. After the black man had been a slave for two hundred and forty-four years, during which his color and physiognomy had been so changed that within his ranks almost every type under the sun could be found, and every disgrace and ignominy known to the baseness of human nature had been heaped on him, not the least of which was the white man's religion and his doctrine of superiority, at bottom the same, he was set free to become five years later a full-fledged citizen of the United States, *on the books*.

There was much opposition to this, as is known, but it was nothing singular from the standpoint of ignorance and illiteracy. The bulk of the Southern whites were in the same state that the mountaineers of Tennessee and North Carolina are now. Indeed, if the word of Olmsted, author "The Slave States," and others, is to be taken, the masses of the poor whites were below the free Negroes and the slave domestics. The only asset of these poor whites was the empty honor of possessing the same color, as the top dog. Hence, if these whites could be citizens, anyone else, in common justice, could be.

## AMENDMENTS TO THE CONSTITUTION

Citizenship and suffrage, as it ought to be well-known, were conferred by the Fourteenth and Fifteenth Amendments to the Constitution. Since it is certain that comparatively few Negroes have read them, it is well to quote them here:

Art. XIV says in part: "All persons, born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States, and of the States wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Art. XV. "The right of citizens of the United States shall not be denied or abridged by the United States or by any State on account of color, race, or previous condition of servitude."

## WHEN IS A NEGRO A NEGRO?

As the term, Negro, stands today it is fully as undefinable as electricity. A white-skinned person who is legally a white man in North Carolina can be legally a Negro in the adjoining state of Virginia; one legally white in Virginia will be classed as black in Oklahoma; the same person legally white in Oregon will be legally black in North Carolina; the whole definition for America being as uncertain and crotchety as an old maid. Each state acts according to its prejudices, or clearer yet, the exploitable possibilities of the "Negro."

Many contend that the term, Negro, is one of opprobrium. There can be no doubt that it is. It was founded on slavery and forced degradation. Further, in many of the Southern States, as in South Carolina, Louisiana, and Georgia and those states, in which wonder what those who declare he shouldn't have been made a citizen, have to kick about.

The white workers sometimes call themselves, wage-slaves. The Negro, by and large, is only that in all its sinister implications. There are some above this grade, yet they also are all times subject to attack by the mob and gratuitous insult by the meanest whites.

Baron d'Estournelles de Launay of the French Senate made a study of the Negro in the America and aptly summarized it when he said the American Negro is "Freedman not a citizen." Still many Negroes fondly believe themselves citizens. These are the men of the story of the man who had a large fortune and lost it, following which he lost his mind. In this state he fancied he had got it back again, and was content as before. Many a lunatic behind bars is quite happy in the belief that he is Napoleon or Jesus Christ.

In one or two spots as New York, Boston, Minneapolis, and Chicago, the Negro is given a slight measure of citizenship, but compared with that accorded the French Negro it is a joke.

\* \* \* \*

When is the Negro a citizen: In matters of duty. As Stephenson in "Race Distinctions in Law" has demonstrated the Negro is still largely white man's property.

NEW YORK CITY WORLD  
JULY 12, 1926

## STUDY OF POLITICS URGED FOR NEGROES

Knowledge Thus Gained Called  
Vital to Solution of  
Their Problems

Seventy-five delegates attended the second annual conference of the Negro Intercollegiate Association of New York City, which ended a two-day session at Nyack last night. Friday's session was conducted at No. 77 Jackson Avenue, Nyack, but yesterday's took place on the Perry estate, one of the show places along the Hudson.



Students from eighteen colleges assembled on the lawn. They were present on invitation of Miss Dorothy Perry, who is deeply interested in Negro welfare.

Delegates represented Cornell, Harvard, College of the City of New York, Radcliffe, Virginia Union, Atlanta University, Morehouse College, Fisk, Howard, Lincoln University, Pennsylvania, Columbia, University of Chicago, Temple, Pittsburgh University, Northeastern and Spelman Seminary.

Discussions took place on the social, economic, religious and educational status of the Negro in the United States. It was agreed that one of the most effective factors in the Negro's working out his problem is the vote. Non-partisanship was stressed as necessary, and it was urged upon the delegates that the importance of studying politics, knowing the political history and the political methods of this country, must be pointed out to their comrades: Negro students in the colleges and schools of the country should be taught to give special attention to the political course of study, it was asserted.

It was also argued that Negro education does not get sufficient attention. Education of the Negro industrially, instead of being over-emphasized, has been greatly under-emphasized, it was asserted. It was argued that by education alone, industrially and politically, can the Negro make the same progress as other races in America.

It was pointed out too that the Negro must solve his own problem. It was declared necessary for the Negro, by his conduct and life, to wipe out whatever prejudice exists against him.

Other speakers lauded the progress of the American Negro toward his rightful place in our national life. His progress in the arts and music was especially stressed.

Miss Louise H. Jackson, President of the association, presided. Her aids on the committee were F. D. Johnson and Lucille Spence.

#### THE NEWS AGENCY NUISANCE

The average Negro News Bureau is nothing less than a nuisance; whose only purpose is to exploit the Negro press. Their only source of news is clippings from white papers, some of it from two or four weeks old, and sold at an exorbitant price. The stuff they furnish is not news. It has been read in the white dailies, by the reading public, and after news is first read it is no longer news, and in a sense is only boiler plate patent back matter, used for the purpose of

filling empty space.

These news agencies have no papers of their own, yet they represent to the cheap notoriety buyer, and the fellow whose name is like his face, always seen in public places, that they can give him a certain amount of publicity in a given circulation about five times as large as the circulation of the papers they can fool into carrying their matter; and the poor misguided creatures fall for the price. Then the news agency sends its free releases out to the Negro papers in the country, charging them so much a week for purely advertisement that they collect from \$25 to \$100 per.

It is about time that reputable newspapers were putting their feet hard down on these news agency nuisances, and fill their papers with local live news, if it is nothing more than letters from over the country from subscribers, as does the Chicago Defender. News letters carrying social, religious and educational activities of the race amounts to far more in news value, than the old stale matter clipped from white papers two weeks late, by the gatherers of stale matter. One of these news gatherers will come upon a fellow who wants publicity, some faker who wants to fool the public, some reprobate, who has come to open disgrace at home and wants to pawn off misrepresentation upon the general public. The news agency will charge him one hundred dollars, make a cut, write him up as a hero of the Maine, or the battle of Bunker Hill, a great orator, or philanthropist, then release this canned goods to the Negro newspapers, many of them carrying it free. The news bureau pocketing the one hundred dollars, the newspapers are exploited, and the public imposed upon.

The Press Association at its next session in Philadelphia cannot render the public, nor the newspapers a greater service than suppress these news agency nuisances, and bureau's of misinformation and falsehood.

Let us get after them at Philadelphia.

#### A NEGRO COMMISSIONER

Time has come for the race to begin agitation for a Negro Commissioner of the District of Columbia. The mention of such a possibility as a Negro Commissioner sounds a great deal out of place and far beyond the likelihood of what ever will be. But that does not gainsay the fact that occasions arise when agitation in favor of a Negro Commissioner will do the race very much good.

In the first place, it would make the Negro look over the racial personnel, to discover who, with residential qualifications, has the knowledge of civic affairs necessary to sit in the high seat of the Commissionership. Then, after he had discovered that the race was woefully lacking in material he would be in position to begin to prepare some of the young men and women who go off to college to fill the position of city manager as it should be filled.

All around Washington are Negro communities—but few of them have a Negro mayor and a regularly organized government. Brentwood is a notable exception. The Negro town, hereabouts, governs itself. For a Negro to receive appointment to a position like that held by Fred A. Fenning, he would have to be able to direct the destinies of the police and D.C. departments. Let us agitate this matter—but let us agitate it with a view to disclosing to the Negro his present lack of preparation with the idea that for future the name of some Negro Washingtonian may be presented to the President about whom it may be said that he has every qualification.

#### USE OF "DARKIES" IN CALIF. PAPER SCORED

By Geo. Perry

Pacific Coast News Bureau

LOS ANGELES, Calif., Dec. 8.—“We do not feel that we have anything to regret in this incident except the hair-splitting objections taken to an expression that the whole tone of the article contained would vindicate of any suggestion of offence,” states J. B. McDaniel, well known white columnist, in upholding the recent use of the word “darkies” in an article in the Venice, Calif. “Vanguard” which created wholesale cancellations of his paper among many colored subscribers.

#### Black Americans Resent Odiums

Because a writer inadvertently made use of the term “darkies” in a news story which referred to Little Farina of the “Our Gang” comedies in the following terms: “He is not colored as most of the stars are, but was born that way; one of the cutest, brightest darkies at six years of which mankind knows today,” two black American subscribers immediately sent in letters deploring the use of the term “darkies.” Another colored reader cancelled his subscription with the remark, “If I must be insulted in such style, I certainly would not pay for the privilege.”



MRS. JANIE SPRIGGS, Advertising Agent  
MRS. ANNA L. WILLIAMS, Agent

WEDNESDAY, JULY 21st, 1926

#### CONFIDENCE IN POLITICAL LEADERS

At the Inter-Collegiate Association held in N. Y. City on the 17th and 18th inst. and composed of delegates from 25 of the leading Universities and Colleges of the United States, one question which excited vigorous discussion was "How much confidence shall the Negro put in political leaders?"

*Baldwin or Werald*  
The group calling itself "The Inter-Collegiate Association" is a body of graduates. They are young people we believe, who are anxious to contribute something substantial to the solution of the so-called Negro Problem.

*7-21-26*  
The final solution of the "Negro Problem" will be through politics. Politics ramifies and dominates every feature and condition of life in the United States and no group or class can escape from its control. And the question of confidence in political leaders by the Negro is now a vital one.

*Baldwin or, Md.*  
We take it that the question refers to political leaders in general and not leaders of our own group. That is what it should mean and nothing more. As a class or group all political leaders are alike. Those of one party, set or group are just as trustworthy as another. As a rule those of one party, faction, set, or group will do as much for the Negro group or individual as another, other things being equal.

It can be counted upon as an almost unvarying rule that none, Republican, Democratic or what not, will do more than he believes he will receive in return in votes.

There is the utmost lack of fidelity to principle on the part of the present day politician. He is ready to support any vagary, or government cure-all quackery, whether it's prohibition, subsidy or bonus to the farmer, World Court, or League of Nations. What the political leader wants is votes and he will be found doing whatever is necessary to garner them. If by any miracle a sentiment should develop favorable to equal rights to the Negro political leaders would be bellowing themselves hoarse shouting for the enforcement of the 14th and 15th Amendments. It follows therefore that the Negro should put only as much confidence in political leaders as their political performances or acts warrant.

If they support and champion measures or causes favorable or beneficial to the Negro they are worthy of confidence so long as such support continues, and this regardless of the party of the leader or politician. The time has arrived when the Negro must judge and choose his political friends or leaders not by a party label but by their consistent attitude of friendliness and their performances in behalf of the race.

### THE "NEW" NEGRO CLEARS FOR ACTION

*7-21-26*  
A conference was held last Saturday and Sunday at Nyack, New York, by a group of young Negro college men and women. Here we saw a new and more significant sign of our changing times. In a few years what is now novel and looked at askance by us will be the accepted and commonplace with those who are now coming up the hill.

The program as promulgated by these students may be over-zealous and far-fetched on certain points, but in the main, they are laying the foundation for a new order in race relations. They are bringing to bear, not only general intelligence, but scientific knowledge, on our problems; are approaching our difficulties from a new and more modern angle. That in itself is a laudable work. We do not expect that a few students can meet and solve our difficulties in a few hours of discussion, but the fact that they were able to agree on a program which, in the main, we believe embodies the essentials of our future policy as a race, is more than worth the time and effort expended.

Older heads might do well to study this program carefully. One can sense the trend of thought among those who will one day take our places. If this trend be wrong, there is yet time to correct it; if it be right, recognize its correctness and lend a word of commendation. It is also noticed the young people plan "direct action." If you can, and feel justified, lend your best efforts at co-operation. Do not sulk, for that is the greatest crime against progress which the youths think the elders now commit. They would prefer your active opposition to your sulking.

It is clear now our schools and colleges are beginning to make themselves felt. The "new" intelligence is upon us, en masse, and the race will climb higher for its presence.

### THE GUIDE POST

By RICHARD H. BOWLING

#### "Nigger"

The train had stopped at Crewe, Virginia. In the park beside the railroad two well matched teams were playing baseball. An orderly crowd sat in the grandstand. Both balls and bats were evidently new, while the players' uniforms were either new or very well kept. And a mighty good game was in progress. Needless to say, all eyes soon turned that way. Finally, one of the passengers, who had alighted and was standing watching the game, asked the other teams

they were. Before anyone could venture a reply a little white girl standing near remarked aloud to her younger brother, "It's a 'nigger' team."

*8-7-26*  
Immediately her face and neck reddened, and she gave a sudden look around of shame and fear as if this simple statement might be offensive. And well she might. For

there I stood close by her; also the train porter who likewise was a Negro. Even this child of not more than eleven realized that "nigger" was no complimentary descriptive for a man who was not white.

Until the train left, not another word was spoken. The little girl and her brother watched in silence. The men from the white coaches looked on without comment. The porter and I were left to nurse our wounded feelings and muse over our resentments.

Say what you please, no thoughtful person could be without resentment at being so discourteously spoken of. Is there any white man, woman or child who enjoys being termed "poor white trash"? Is there any white person who welcomes being dubbed a "cracker", even if he does eat cracked corn because of his poverty? Is there any man of Chinese blood who would employ a sign painter to advertise his business as a "Chink Restaurant"? No more does a Negro mentally tolerate such a term as "nigger."

Negroes really enjoy, just as other people, being accorded the simple courtesy of being called what they are in current good English instead of slang. That is why so many colored citizens of Norfolk have been thrilled with pride here of late as they have read the *Virginia-Pilot*. This paper has fallen in line with so many other progressive Southern dailies in capitalizing the word Negro. And why not? The word Caucasian is mere descriptive of the white division of the human species. It carries with it no understanding that every white person is a descendant of dwellers in the Caucasus mountains. Yet the word is capitalized. Similarly, the term Negro is a universally accepted descriptive of the black division of the human species. There is no necessity that every black man be able to point out a land or nation named Negro, in order to have this racial descriptive spelled with a capital N.

So I am a Negro, not a nigger; a Negro, not a negro.



AUG 13 1926

## They Had Something to Give—By John Carlyle

**C**AMILLA HILLMAN HUBERT, a colored woman, born in slavery, died in Georgia not long ago. She left seven sons and five daughters. Take three minutes from your busy day and learn about those sons and daughters. The lesson will give you new faith in the capacity for parental leadership that rests in some human beings, however humble.

Here are the seven sons: Z. P. Hubert, president of Jackson college, Jackson, Miss.; B. F. Hubert, director of agriculture, Tuskegee institute, Tuskegee, Ala.; John W. Hubert, principal of a negro high school, Savannah, Ga.; J. H. Hubert, executive secretary, Urban league, New York city; Moses Hubert, farm demonstration agent, Hancock county, Ga.; G. J. Hubert, pastor of two Atlanta churches who also runs a 600-acre farm; Theodore Hubert, senior in college.

The five daughters have all married men holding important positions.

One of these sons said not long ago: "My father and mother, born in slavery, had little opportunity to acquire any education for themselves, but through self-denial they were able to educate us."

It so happened that shortly after I heard about the Huberts I was reading a book written by C. H. Henderson, a Southern educator. In it I found these words:

"We can not communicate what we do not have. It is well understood that one can not impart knowledge which one does not possess. It is less completely understood that neither can one communicate character or goodness or spirituality unless one has gained these

great possessions for one's self.

Dr. Henderson's words have a bearing on the Huberts—the mother and father.

To be sure they did not have education and their children do have education. But they had something greater than education—and they communicated it.

They had character, purpose, ambition, devotion.

It is a serious thought—this thought that you can not give what you do not have.

Here is a place where bluff does not work. A dishonest person cannot impart honesty.

Character is after all the fundamental equipment of a parent.—(Cpr., 1926)

## Herald-Tribune Repudiates Anti-Negro Editorial

**O**GDEN REID, owner and editor of the New York "Herald-Tribune" and of the Paris edition of the "Herald," has repudiated in a letter to the National Association for the Advancement of Colored People an editorial headed "Darrow and Borah on the Negro" which appeared in the Paris "Herald" of July 7. Mr. Reid's letter came in reply to one from the N. A. A. C. P. asking him if this "wanton and gratuitous insult to the colored people of the United States meets with your approval." Mr. Reid replied promptly, saying in part: "While I do not know what occasioned the writing of the editorial in the Paris 'Herald' to which you refer, I am able to say that it does not represent in any way the attitude of the 'Tribune' in the past or the 'Herald-Tribune' in the present."

The editorial in question was sent to the N. A. A. C. P. by Charles Edward Russell, a member of its Board of Directors, who is now travelling in Europe. After speaking slightly of the changing psychology of the American Negro from "the extreme abjection of the slavery period" to "the grateful humility of the period immediately following emancipation" and now to the demand for full equality and rights, the editorial sneeringly speaks of Clarence Darrow as a champion of the Negro.

Calling much of what Mr. Darrow said in his recent speech at the Chicago Conference of the N. A. A. C. P. "boshy sentiment and meretricious eloquence" the writer says:

"The stand which he (Mr. Darrow) now takes is partly against the continuance of the social distinctions that exist between the white and colored races and partly against the continuance of Negro disfranchisement in the southern states. Even great abilities such as Mr. Darrow possesses cannot throw down social barriers. They are erected and maintained by unwritten, intangible laws, which time only and the slow growth of custom can change."

of attitude with regard to the Negro which is taking place is directly related to the Negro's change of attitude with regard to himself. It is new, and it is tremendously significant."

The writer then goes on to compare Mr. Darrow's unpromising stand for full justice to the Negro with the recent statement by Senator Borah of Idaho that the enfranchisement of the Negro was a grave mistake, praising Mr. Borah for his stand.

In his letter to the N. A. A.

C. P. sending the editorial Mr. Russell said:

"The attack is obviously malicious, spiteful and without occasion. There is no issue about colored people in Europe outside of Great Britain. Whatever may be their attitude at home, Americans in France have no reason to indulge in attacks upon colored Americans. It is plainly the work of some man who is gratifying his personal prejudices. I think such an exhibition of petty meanness should not be allowed to go unrebuked."

The Advancement Association in thanking Mr. Reid has requested him, in view of his statement that the editorial did not meet with his approval, to take such steps as are necessary to prevent the repetition of such malicious attacks.

Macon, Ga. Feb 28 1926

FEB 28 1926

Up From Slavery.

There is one concluding paragraph from the Johnson introduction which I believe to deserve complete quotation here:

"There is also a change of attitude going on with regard to the Negro. The country may not yet be conscious of it, for it is only in the beginning. It is, nevertheless, momentous. America is beginning to see the Negro in a new light, or, rather, to see something new in the Negro. It is beginning to see in him the divine spark which may glow merely for the fanning. And so a colored man is soloist for the Boston Symphony Orchestra and the Philharmonic; a colored woman is soloist for the Philadelphia Symphony Orchestra and the Philharmonic; colored singers draw concert goers of the highest class; Negro poets and writers find entree to all the most important magazines; Negro authors have their books accepted and put out by the leading publishers. And this change



report; if there be any virtue, and if there be any praise, think on these things."

These are the practices of the yellow journal—"Whatsoever things are untrue whatsoever things are dishonest, whatsoever things are unjust, whatsoever things are impure; if there be any vice, and if there be any scandal, exploit these things."

I do not condemn the sensational newspaper. I do not even criticize the yellow journal. I merely describe them. I fully understand their motive, reason, end in view. Their whole aim is to be interesting and attractive to as many readers as possible.

Vice is more inviting than virtue; sin is more alluring than righteousness. The practical journalist does not make public sentiment, he follows it. I have had considerable experience as a magazine writer. The editor of one of America's leading magazine once told me that in all of his experience in editing several great magazines, he had never once chosen a contribution on the score of his own personal likes and taste. His only guide was what he judged would please his readers.

We must have great sympathy for the colored editor. The old line virtues and values are largely discounted by the intelligentsia and the talented tenth. A journal adapted to their appreciation would find little financial support. The great mass of half-educated folks must be solicited. The editor must give them what they will take. The widely circulating Negro weeklies with their flaming headlines and sensational subject matter is a fact which fits into the actualities of the situation. The whites with superior advantages find themselves confronted by the same condition. The prudent editor in quest of wide circulation adjusts his journal to the requirements of the fifth grade mind, and not to those of the college graduate. There is hardly a self supporting religious journal in the country. The church or denomination who wants their standards of truth and right-

eousness promulgated must underwrite their own publication. The general reading public will not support them.

We can clearly see that all of this is inevitable. No amount of preachment on my part will have much influence on the general drift. The world is in a state of flux and change. The old foundations are being broken up. The new foundations have not yet been definitely formed. The old order passeth before the new order is ready to take its place. There is bound to be much of chaos in the transition. Our economic, industrial, political, social and ethical procedure must needs be refashioned in light of modern science and the modern ways of thinking and doing things. The age will no longer be held in check by the dead hand of the past.

The world today is hell-bent for Valentino rather than Chas. W. Eliot; for Hollywood rather than Harvard. It is doubly unfortunate for the Negro, in that he misses the sustaining power of inhibition acquired by long ages of discipline and self restraint. The sudden transition from the Mississippi plantation to the delight of Harlem is more than he can endure with balance and composure. The Negroes in all of our great cities are running wild. There is but a residue of wholesome, sobering influence upon which we must rely to hold this hilarity in check.

What are our schools and colleges doing, one might ask, to cope with the situation? As our means of knowledge and culture multiply, the propensity to extravagance the more greatly vaunts itself. The great newspapers of whose erotic influence there is the bitterest complaint are owned and edited by college bred men. Our professional classes seem to encourage rather than to discourage the tendency. The old time minister cries aloud and spares not; he is merely tolerated as not knowing any better.

But what is the use of empty moralizing without an effective remedy? What is to be done about conditions just described? Few will dispute; none can refute the facts as they are.

There is a deep abiding feeling which finds lodgment at the very basis of the human consciousness, that, in some way or other, the good will overcome the bad, and the righteousness will finally triumph over evil. This is the saving optimism of humanity. The fall is always followed by a rebound. Even if the present generation must needs go to hell, the next will come back. The moral tendency of the present day Negro is undoubtedly retrograde.

The drift of the present day youth is away from the moorings of the elders which have held the world to the right way until now. The Negro youth of the day are sowing their wild oats. The new Negro's heaven is found in Harlem. The picture is that of Babylon on the eve of its fall. But I divine that this is but an evanescent phase. The whole Negro world has not yet bowed the knee to Baal. There is enough seed corn left for the new harvest which will be for the salvation of the race.

In the meantime, I have left this poor boy pining in the penitentiary, while I indulge in sermonistic disquisition on the threatening life of the race.

James Weldon Johnson and Charles S. Johnson are in accord in praising that dirty and insulting book of Carl Van Vechten entitled "Nigger Heaven." These Johnson boys can have little fundamental pride in their race and very little appreciation for real literature if they can see virtue in this wicked novel. It is a hard thing to insult some of these New York high-brows. They feel flattered when some white writer "takes tea" with them and they are constrained to be impervious to the shafts and darts of insidious writings falling from the pen of these writers. This is the same Weldon Johnson who is seeking to immortalize the shameful songs of slavery and this is the same Chas. Johnson who is writing polysyllabic words in the little sheet called "Opportunity." Opportunity is published by the Urban League and instead of dealing with Urban conditions and teaching people how to live, work and play in the cities it is devoting its time to poetry, reviews, art and works of fiction. How these men can praise "Nigger Heaven" can be explained only by the fact that their batteries have been silenced through associating with Gene Tunney and the rest of lights of Greenwich Village.

In all fairness to the N. A. A. C. P. we cannot subscribe to the insinuation that they have been guilty of establishing a "slush fund." We have studied with amazement and interest their auditors' report and they do have the nerve, the brass and effrontery to tell how they waste money. The N. A. A. C. P. has no slush fund but it is wasting a lot of money paying salaries to individuals who seem to be more interested in becoming "Big Negroes" than in helping the race. The "Crisis" is a concrete example of how sloppy the "Association" does things. They do not have a slush fund but a fund hat they have lots of fun with.

## Says Educated Negroes Must Learn To Support Race Business Efforts

Establish and support business enterprises in the race because business is a fundamental to the perpetuation of nations as is Christianity or education. It is their responsibility and they should not try to shirk it with multitudinous phrases of criticism and fault-finding. Most of our educated people are the products of the aid and initiative of philanthropy, who supplied to the races, the one great essential now, according to Negro statistics, the largest Negro Department store, owned and operated by Negroes in the United States: 55 per cent. of the patronage white, revealed to me that instances where in colored youth is trained to serve and not to strut, harmony between races prevails, and prosperity crowns the work and toil of the black man. I would admonish you to cultivate the friendship of your white neighbors for in time of need it would be as a savings bank account, you can draw on it. I find that in nearly every community where Negro men are successful and prominent: They are so largely through the council, cash and cooperation of some good white citizen of their respective communities. I want to emphasize

Mr. Evans was addressing Catawba Synodical Sunday School Convention and School of Methods at Johnson C. Smith University in August of last year and his highly interesting address is now being prepared in pamphlet form for general distribution.

### Support Enterprises

"I verily believe that it is the job of our educated people to es-



cooperation among our people because other races attach so much importance to it.

#### Years of Sacrifice

"Forty years ago, I left Wilmington, my home city, friends and parents, and cast my lot in what was a very small town, Laurinburg; I had a vision that I could do business like a white man and with about one dry goods box of goods I moved into a little two-by-four brick store on Main street and went to work selling groceries and second hand shoes, putting in 18 hours per day, eating scant rations for breakfast and dinner, and for supper soda crackers, smoked herrings and a cup of tea; but I had the determination, and best of all, I had a loving and faithful wife by my side, who bore hardships and made sacrifices mediums to our success. The next year I rented a larger store, so I could carry dry goods and notions on one side and groceries on the other. Later during my toil, I was able to lease a lot and build a store and residence together. My store was the first plate glass ever built in the town and after getting thus far on my vision increased, and I soon had running the first wood and coal yard in the town. Then I saw the need of better homes for Colored people. I built the first wainscoted and plastered house ever rented to a colored man in Laurinburg. I saw business in farming and at one time planted three hundred acres in cotton, which amount no colored man of the county had planted. And so, I have labored and served until today I have a store that is no discredit to any people, employing eight to fifteen men and women of my own race in the various lines of my business activities."

The entire address, which is too lengthy to permit of publication in these columns, is the most enlightening and brilliant ever delivered by a business man of the race to his race, and will soon be available to the public in a neat and compact booklet.

## The Church Today

WHILE there are those who claim that the church as an organized force for good is losing ground, we would rather say and believe that it has failed to adjust itself to its modern conditions and surroundings. The white church, particularly, has seemingly, at least, failed in its attempt to grapple with the moral problems confronting the nation and has resolved itself into a spineless, lukewarm literary society, where people go on Sunday to hear sermons the minister himself only partially believes in—or is unwilling to put into practice in everyday life—and leave no worse and no better than when they went in.

WHITE CHURCH PEOPLE like to hear ministers discourse on the brotherhood of man, the injustice of lynching and discrimination, prohibition, governmental and social corruption and the like, but when doxology is sung all is forgotten and the parishioner resumes his oppression of the weak and defenseless of all races, including his own, relights the blaze under his home still and goes on his way without the least compunction or fear of punishment here or hereafter. And yet, the Word is being preached to a larger number of people than ever before in the history of the world.

THE NEGRO CHURCH as an organized force has concerned itself with pointing the way to heaven and with assuaging the wrongs heaped upon the race by the dominant race and acquiesced in by a perverted Christianity professed by it. Thus it began and thus it is today.

MEANWHILE, the Negro, like his white Christian brother, is not thinking so much of life hereafter as he is of life

here on earth, and has come to the conclusion that no amount of sentimental twaddle will cause the white race to practice a little of what it professes as a Christian and democratic nation. The Negro likes to hear the beautiful sermons preached by his ministers on race unity, but after noticing that his leader fails to put into practice the words he preaches, concludes that the time for race unity has not yet arrived, places his bet on the numbers, buys a pint of liquor from his white bootlegger and sits down to his player-piano.

THE RESPONSIBILITY imposed upon the Negro church is greater than that of the white church because, in addition to salvation, the Negro needs many other things the white race already has with more limited means of getting them. It must not content itself with merely pointing the way to life hereafter lest many of its followers be overcome and fall by the wayside in the battle of life. Every sane and just concern of the Negro should be its concern because the prosperity of the church will, in time, entirely depend on it. It should become more militant in its opposition to injustice on the part of white people and wrongdoing on the part of colored people. Already in the front, the Negro church must point the way by teaching and example to economic independence, race unity and a higher standard of morality.



# Noted New York Writer Blames Era Of White "Patrons" For Latest Craze For Typifying The Negro

**"Be Yourself" Is Warning to Younger Writers; "Intelligent Negro Should Express What Intelligent Negro Feels — Not What Slaves Felt."**

*Courier*  
11-27-26  
Pittsburgh, Pa.

(Editor's Note:—Because of the undoubted wave of "Niggerism" sweeping over the country, and because of the obvious support many so-called Negro leaders are giving this propaganda, The Pittsburgh Courier has asked Prof. William H. Ferris, Harvard and Yale graduate, to write a comprehensive article on the subject. In the brilliant article which follows Prof. Ferris gives a timely and clean-cut analysis of the whole subject. The Courier presents the article to its readers for what it is worth. Prof. Ferris is a native of Connecticut and was formerly Literary Editor of The Negro World. He lives at present in New York City).

By WM. H. FERRIS  
Author of "The African Abroad"

The Negro is getting very popular nowadays. It is getting to be a fad to see articles on Negro Literature, Negro Art and Negro Music in white newspapers and magazines. Prizes are offered to colored writers to write Negro Plays, Negro Stories, Negro Poetry, Negro Music and Essays on Negro Themes.

Alain LeRoy Locke edits a book on "The New Negro;" James Weldon Johnson edits a book on Negro Spirituals. Wm. C. Handy writes a book on the "Blues." Dr. W. E. B. DuBois is contributing an article on "Negro Literature" in the Encyclopedia Britannica and Wm. Stanley Braithwaite is contemplating an anthology on "Negro Poetry."

Carl Van Vechten writes picturesque description of the tight life in Harlem, telling of the cabarets, and the complete collapse of an educated Negro, and calling it "Nigger Heaven;" David Belasco describes, in Liberty Magazine, the broken English and crap-shooting or bone-rolling of the colored players in "Lulu Belle," and Eric Walrond writes a brilliant series of sketches and short stories, vividly depicting the illiterate West Indian, his jargon and his ways. Charles Gilpin in "Emperor Jones" and Paul Robeson in "Black Boy" present on the stage a Negro coming to grief. The late Bert Williams starred as a blackface comedian and represented a servan in the "Follies."

It is very gratifying to colored people to see a renaissance of interest in the aspiration and activities of the Negro. But there is also a tendency to a cultural segregation of the Negro. Colored writers are discouraged from writing on philosophy, sociology, science, literature, art and music per se and are advised to write purely on Negro themes. What some people look upon with concern is the tendency to overemphasize and accentuate the shady side of Negro life and thought. When I was a student in college, the Venus de Medici, Venus de Milo, Apollo Belvedere, Hermes poised on his toe on a globe, the friends on the Parthenon and the Parthenon itself were pointed out as examples of the genius of Phidias and the art that he inspired. The Sistene Madonna, was supposed to represent Raphael at his best. Moses was supposed to represent Michael Angelo at his best. But when it comes to artistically portraying the Negro in literature, art and the drama, the colored man, who is cultured, refined and civilized is passed by and the Negro who is superstitious, illiterate, grotesque, or immoral is cast upon the screen and it is called art, high art, glorious art, radiant art, sun-kissed art, etc. When the Negro becomes grotesque or ludicrous, then he becomes a colorful personality for the artist, dramatist or novelist. I am not saying that there is a conscious purpose or design to belittle the colored brother, but the constant presentation of the Negro in novels, short stories, plays and movies as a savage, a barbarian, a grotesque ignoramus, an unmoral illiterate or educated sport will undoubtedly have the effect of lowering the black man's status in the eyes of the civilized world and connote his inferiority or his difference from the rest of mankind. Just as the character of "Uncle Tom" in Harriet Beecher Stowe's famous novel aroused sympathy for the slave, so the present method of portraying the Negro on the stage, in the novel and short story will have effects, and those effects will not be beneficial.

## The Negro's Racial Gifts

I am far from discouraging interest in the racial gifts and the cultural achievements of colored people. In my paper upon "The Negro's Religion," read before the American Negro Academy of Washington, D. C., December, 1902, which was reprinted in the A. M. E. Church Review in January and April, 1904, and which the Literary Digest in May, 1904, devoted over a half page to, I urged that the Negro's religion and the Negro's music be taken seriously. In my work, "The African Abroad," which was published in the summer of 1913, I saw something that was worth while in the Negro's religion and the Negro's music and urged the Negro poet, artist and musician to cease blindly imitating the Caucasian and to express his own soul in literature, art music, poetry and oratory, developing as far as possible the talents and gifts, which were innate and inborn. Quite naturally, no one would applaud more the efforts of Negro artists, poets, musicians and writers to escape from their swaddling clothes and to walk on their own feet, than the writer. Dvorak's tribute to Negro music and Car Van Vechten and David Belasco, despite their overemphasis of the grotesque, recognizing that there was something vital,

dynamic and interesting in the soul life of the Negro and in his urge to express himself in the dance, in music and play, pleased me somewhat. And I can understand how qualities in another race, which were unlike qualities in his own race would interest an intelligent observer. I can understand why Northern tourists, in Jacksonville and St. Augustine, Fla., would ask me, "Where can I hear some of the old-fashioned preaching and the old-fashioned singing in the colored churches?"

But the danger was that when the tourist heard Rev. John Brown of Jacksonville, Fla., rhythmically prance back and forth across the pulpit, chanting as he pranced, and looking up to the ceiling above him and the wall behind him, as he pictured the saints in glory and the damned in hell, he would be inclined to forget that Rev. J. H. Gregg was at the same time intelligently interpreting the scriptures in English that was faultless and was rising to heights of pulpit eloquence that would have impressed an audience in Henry Ward Beecher's famous church. The danger was that when the tourist saw the congregation sway, pat their feet and mourn in their singing and then shout, he would forget that in the Bethel Baptist church, of which Rev. J. Milton Waldron was pastor, a school teacher was singing "Inflammatus" and the "Holy City" in a manner which would have thrilled any white congregation in Boston and New York.

## Art and Life

Art should be true to life and should represent every phase and aspect of life. While the artist should not picture all colored people as so high and holy that they are ready to be translated to heaven in a chariot of fire, neither should he always picture the lower and primitive side of the Negro's life. I well remember that in the spring of 1917, a colored quartette sang the Jubilee Songs and plantation melodies in a white congregational church in Wilmette, Ill., under the auspices of the Greater Hampton Movement. After the concert one of the colored singers overheard the pastor's wife ask the white minister in charge of the quartette, "Have you any real colored musicians in Chicago; I mean musicians who count?" The minister replied, "I don't know."

What did the good lady mean? She meant, "I know that colored people can compose and sing Negro Spirituals, which were the outgrowth of their life as slaves, but what I want to know is can they compose more elaborate and more complex music? Can they interpret the masterpieces of the famous French, German and Italian masters of music?"

As a matter of fact, the colored singer who overheard the remark could sing other music than the Negro spirituals and could sing it well. But as the good lady never heard her sing anything other than the Spirituals, she did not know that she could artistically interpret the songs of famous European masters. There is a great deal in what is called the Zeit Geist. Waves of popular opinion sweep over the land. In the sixties, seventies, eighties and early nineties, a wave of sympathy for the Negro swept over the land. In the late nineties and the first decade of the Twentieth century, a wave of indifference to the Negro swept over the land. In the second decade and the first half of the third decade of the Twentieth century, a segregation wave swept over the land. In the third decade, another wave started, which rose to its crest in the present year. That wave manifests great interest in what the Negro thinks, says and writes as a Negro, but little interest in what he thinks, says and writes as a human being. There seems to be a cultural as well as residential segregation of the Negro. He must think of Negro, but not human problems. But when I toured Missouri on a lecture tour, I found two colored preachers in St. Louis, and one in Kirkwood reading modern books on philosophy, psychology and sociology. In New York today, I call upon one colored preacher and find him reading Papini's "Life of Christ." I call upon another preacher and find him intensely interested in reading everything the papers say about the late Dr. Charles W. Eliot. I call upon a West Indian editor and find him reading Chamberlain's "Foundations of the Nineteenth Century."

Why? These six men, though colored, were human beings and hence were interested in the problems that interested other human beings, were interested in the past history of mankind and in the welfare of humanity here and hereafter. They could say as Terence, Rome's tawny colored poet, said in the Coliseum of Rome: "I am a man and I think that nothing that is common to humanity is foreign to me."

The Twentieth Century Attitude  
The Twentieth Century Caucasian seems interested in everything about the Negro except in recognizing him as a man and a human being in the same sense that other men are. This is due not so much to prejudice as to a failure to recognize that the colored man's reflex psychological reactions are the same as other men. I say this in no disparagement of the brilliant scholarship of Dr. Carter G. Woodson's "The Education of the Negro Prior to 1861." But after a splendid review of the book, the New York Sun ended by saying that the fine thing about the book was



that Dr. Woodson confined himself to the past history of the Negro and did not go into the questions of his civic and political states. He did not attempt to eat the forbidden fruit of the white man's knowledge.

I know there are exceptions to every rule and that from Benjamin Franklin down to Rev. John Haynes Holmes, some white men in every generation have regarded the Negro as belonging to the Genus Vir as well as the Genus Homo. The cry in the 19th century was, "The Negro is inferior to the rest of mankind and hence should be enslaved." The cry in the 20th century is, "The Negro is gifted in literature, art and music, and religion, yes, very gifted, but he is different from the rest of mankind, he belongs not to a lower but to a different order of beings, and hence should be segregated. Hence he should be encouraged to think, feel and act as a Negro, but not encouraged to think, feel and act as a man made of the same clay as the rest of mankind. Let us encourage him to speculate about Negro problems rather than human problems."

#### The Negro and His Toys

The Caucasian regards the Negro as a child. He will give him a few toys and while he is enjoying the toys, he will fasten a yoke upon him. Twenty-five years ago the colored people were kicking up their heels, turning double somersaults, back-hand springs, and cart wheels over a few industrial schools, while disfranchisement and jim-crow planks were written in Southern constitutions, the curriculum lowered in the State colleges of the South and philanthropic aid withheld from Negro colleges and universities.

The black brother is beginning to grow wild over new toys—African Empire, Jazz, Negro Spirituals, Negro art and Negro poetry — while caste proscription in the form of segregation is being plastered on his back in Washington, D. C., the National Capitol, and in some cities of the North and West. Verily, verily: "Where ignorance is bliss, 'tis folly to be wise."

I would be the last one to discourage a proper regard for Negro history, Negro religion, Negro art, Negro music and Negro poetry. I am glad that they are receiving a belated recognition. But it might be well to head Emerson's words, "Have Measure" and "Be Yourself."

#### "Be Yourself"

The colored brother should be told, "If you are expressing your deepest self in writing Negro dialect, composing and singing Negro Spirituals and jazz and diving into Negro history, do so. But if you fulfill the law of your being in scaling the heights of literature and art, in delving into philosophy, sociology and mathematics and exploring the domains of science and history, do so, without being hampered by the

thought that you, a Negro, are getting out of your natural shape and are invading territory, which belongs to the rest of mankind."

I well remember that on my first trip South, the train stopped to take on water. An old colored man hobbled up on his cane and asked me, "Is this your first trip down this way?" I said, "Yes." He then replied: "All you got to do is to remember that you is a Nigger and you won't have any trouble." Upon further inquiry I learned that "to remember that you is a Nigger" meant to remember that you belong to a different order of beings from the rest of mankind and to keep in your place.

#### Garvey's African Empire

That this is no sudden frenzy on my part can be seen when it is remembered that I was the only delegate to the Universal Negro Improvement Association convention in August, 1920, who refused to sign Garvey's famous Bill of Rights, which declared all men of Negro blood free citizens of Africa, and thus lost the opportunity to be elected to the Executive Council when money was flowing in like milk and water. In the first ten days of the convention, I had interviews with over half a dozen reporters from New York and other cities. I discovered that while they took the U. N. I. A. seriously, and regarded Garvey as a genius, as a propagandist and organizer, they regarded Garvey's dream of conquering Africa, with a navy of three rickety, broken down and dilapidated ships as a monumental joke and played it up for theatrical effect. And I also discovered that they played up Garvey's African hokus pokus in big headlines, because they desired to take the American Negro's mind away from striving for civic and political recognition here and centering it upon Garvey's imaginary Empire somewhere on the continent of Africa."

#### The Stampede

I observe in many Negroes a lack of a pioneer spirit. They never launch any new idea or project themselves, but always endeavor to reap where others sowed. Perhaps this may be caused by the black man's limited industrial, economic, political and literary opportunities. Perhaps it may be caused by lack of originality, initiative and courage.

When preaching became the short cut to an easy living and popularity, long coats and high hats were seen in superabundance. When medicine and dentistry became the short cut, there was a rush to medicine. When real estate became a short cut, there was a rush to real estate, until now, in New York City, Philadelphia and Washington, D. C., nearly every lawyer and insurance agent and some teachers, preachers and physicians take it up as a side issue, until now the profession is overcrowded. If every person will rush to one

side of a boat, it will tilt too far and capsize.

White men make the same mistake occasionally. Six years ago, too many speculators went into buying Cuban sugar and now there are too many printers in lower New York. There ought to be a distribution into many instead of a few activities on the part of colored men.

I have observed the same stampeding tendency culturally. When agitation was popular, nearly every one went into agitation. When industrial education became popular, two by four industrial schools shot up all over the South and nearly every one began to talk about industrial education. Then agitation became popular again and there was a stampede back again. Then Negro history, Negro music, Africa, Negro art and discussion of Negro themes became popular. Then I saw a series of stampedes. I have even known men to criticize other men and movements at their start and then endeavor to ride on their crest, when they became popular. We find men who once regarded William Monroe Trotter as a fanatic, adopting his race agitation program. Now that Marcus Garvey is confined behind prison bars, we find his former critics appropriating and exploiting some of his ideas. We even find the scholarly Dr. W. E. B. DuBois organizing a Pan-African Congress to be held in New York City in August, 1927.

#### The Need of Individuality

What the Negro needs is individuality. He needs to express his inner self rather than to express what the Caucasian will applaud and dole out money for, for the time being. The New Negro should express not what was in the soul of an illiterate slave eighty years ago, but what is in the soul of a free, intelligent Negro in the year 1926 A. D.

And the world should expect the educated Negro of the 20th century not to express the reflex psychological reactions of an untutored slave to slavery, but rather the reflex psychological reactions of an educated man to 50 percent or 75 percent of freedom.

A dominant race or group can set limits to the opportunities to a subjugated race or group, but however benevolent or beneficent its intentions, it cannot set ideals for the under dog. For the ideals of a race cannot be mechanically imposed from the outside. They spontaneously grow from within. They are the resultant of the hopes, striving, longings and aspirations of the race. With all due deference and respect to Herbert Spencer, society is an organism, not a mechanism, as the late William Graham Sumner of Yale University showed in his lectures and his "Folkways."

## THIS WEEK

By

Ernest Rice McKinney.  
(Preston News Service.)

*Being something of an itinerant, I have had ample opportunity to observe some peculiarities in the habits and customs of my folk. I refer to the graciousness with which the average white salesman—man and woman—is received in Negro homes. For example, about two weeks ago I was in a home of the average type. We were in the kitchen; the husband, wife and another woman. Soon a white man came in, collected, without knocking; he walked straight back to the kitchen.*

"Howdy do, folks," was his greeting without removing his hat. He remained in the room for about ten minutes attempting to collect six dollars back insurance for a southern white insurance company. He was one of those southerners who followed the Negro north. At no time that he was in this room did this white man remove his hat in the presence of these Negro women. The husband—a six-foot man weighing about 190—seemed to enjoy the fun and did not resent it. The collector got his six dollars and left.

At another time I was in a suburban town and was accosted, in the Negro street, by a voluptuous and frisky white female, and importuned vivaciously and suggestively to buy some stock in a proposed manufacturing concern that was planning to make and market a breakfast food similar to shredded wheat biscuits.

Not being a devotee of shredded wheat or its cousins, or of frisky white females, or of stock served to me on a silver platter, I respectfully declined to be made rich in this manner. But I watched this woman frisk herself in and out—"mess-around" fashion—among the colored men of this little town. She didn't work among the whites, not even the foreigners. I saw these Negro men "skin them back" as the saying is. They were interested, captivated and caught. That is, they were caught until I got on the job and gave them a good "cussin' out."

I explained to them that no stock is worth a tinker's dam that is peddled from house-to-house. I told them that this was particularly true whenever this stock was being offered to Negroes. I explained to them how

the operators of this enterprise had probably sat in their offices and concluded that Miss So and So was just the right person to send out to wriggle money out of Negro men's pockets for this worthless breakfast food stock. Well, the lady did not sell any stock and was not seen in E— again.

Of course, I suppose that this sort of thing is a strike back in to the days of slavery and reconstruction. And, too, it is true that white is the symbol of purity, even in races. There are many Negroes whose facial expression, politeness and considerateness with white people are entirely different from what they are with colored people. This attitude makes it possible and safe for roughneck white men to invade Negro homes and get off all sorts of bric-a-brac, and, of course, some very useful articles.

There are businesses in this country operated by whites that are dependent almost wholly on the Negro for existence and profit. These enterprises make a greater per cent profit from Negroes than they could get from doing business with whites. This, for the reason that it costs less for a white man to do business with Negroes than with whites. He can hire lower grade salesmen, sell a lower grade product—at standard prices—and pay less attention to the creating of good-will. At least it costs him less to create good-will among Negroes than among whites.

For instance, a certain Virginia manufacturer who also sells formulas for aspiring manufacturers, advises his purchasers to use a stronger and cheaper perfume oil, more water and less alcohol when making perfumes for the colored trade. Of course, these perfumes made of cheap oil, "loud" odors and plenty of water sell for as much as those made from better raw material and alcohol instead of water.



# DO THE NEGROES WANT CO-OPERATION AMONG THEMSELVES?

from one another, in insurance premiums, more than \$25,000, and less than 20 per cent of this goodly their drugs and toilet articles from sum is spent among Negroes, or white druggists. Negro doctors deposited in Negro banks. Atlanta send their prescriptions to white high-class publication, edited and Negroes buy each week approximately \$25,000 worth of medicine pay them rebates at the end of the month, which Negro druggists are these gentlemen raise the question, 5 per cent of this large sum is not able to do.

Does the Negro want first-class hotel accommodations? We were inspired by this article to raise the question, Do Negro people want co-operation among themselves in business matters? men and women, to take the place of the thousands and thousands of that Negroes do not want first-class accommodations in travel, or women, who are employed to handle various at-die this great volume of Negro business, because it comes to white nish first-class accommodations, and business men for profit. If the thousands of dollars spent in the Negro believed in co-operation, or effort to afford decent services, had the vision to see its gigantic for the Negroes by Negroes, that power, and fruitfulness, he would had failed, for the want of patron-so co-operate and co-ordinate his age from Negroes. business efforts as to take care of

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If we are to judge the Negro's at least 50 per cent of the Negro co-operative love by his co-operative trade. We favor no boycotts against tive record, we must answer our any man, or group of people, be- own question in the negative, as cause of race, or color, but we do did Messrs. Owens and Randolph. admonish our people, and mourn

Charity begins at home, and let us discuss home conditions, as the same effort to control trade they reflect co-operative effort among themselves as the white man makes to control trade in his group.

We have 80,000 Negroes in Atlanta, sending 23,000 children to the public schools, who are being educated every day and must have useful employment when they leave school, or drift into idleness or crime. These figures do not include the young men and women in the colleges and high schools in the city. These 80,000 Negro people spend, more or less, \$600,000 each week for sustenance, necessary or unnecessary. A huge total of more than \$31,200,000 annually. Less than one million of this vast sum is spent by Negroes among themselves.

The Negroes of Atlanta deposit weekly quite an hundred thousand dollars to their credit in the savings banks of our city. Not more than one per cent of these vast savings are deposited in our Negro bank Atlanta Negroes collect each week

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These facts argue conclusively whether the Negro wants co-operation among themselves, within their group, from a business standpoint, or believes in co-operative ideas.

## NEGROES' PATRIOTISM IN REVOLUTION COMMEMORATED

National Equal Rights League Recalls Part 5,000 Of Race Took In America's Struggle For Independence. Observance At Foot Of Bunker Hill. Ninety-Two Year Old White Vet Of Civil War, Survivor Of John Brown's Band, Participates.

BOSTON, Mass., June 23.—The National Equal Rights League held a service at the foot of Bunker Hill Thursday in commemoration of the hero of the battle of Bunker Hill, who shot one of the British commanders in the assault on Bunker Hill and turned the tide of the battle, and of 5,000 other colored Americans who participated in the war for independence.

### Prominent Americans

Muroe Mason called the meeting to order, and the presiding officer was the Rev. B. W. Swain, national vice president of the League. The Rev. Jacob W. Powell offered prayer. There were addresses by Mrs. M. Cravatch Simpson, the Rev. E. E. Thompson of Medford, president of the Boston branch of the organization and William Monroe Trotter, national secretary.

### Aged Vet Takes Part

Francis Knight of Charleston, 92-year-old white veteran of the Civil War, and one of the few survivors of John Brown's famous band, took part in the service.

## STUDEBAKER COMPANY DISCLAIMS INTENT TO INSULT IN CIRCULAR

Last week the Courier brought to the attention of the management of the Studebaker Sales Company the fact that in one of its advertising circulars had appeared a term which was objectionable to Afro-Americans.

In an interview, which took place too late to appear in last week's Courier, the management made the following statement: "The Studebaker Sales Company vigorously denies any intention to affront the colored people of Pittsburgh in its advertising campaign. On the contrary, we number among our patrons many of Pittsburgh's most prominent colored citizens—so many, in fact that we rely upon them to correct any misapprehension that may have arisen. These men know Studebaker and Studebaker fairness to all, and we feel sure that they will be glad to assure readers of the Courier that any error made was without intention. We count on our many colored friends to set us right."

## PHILA. PA. PUBLIC LEDGER JUNE 9, 1926 NEGRO'S STATUS DISCUSSED

### Symposium on Past, Present and Future of the Race

Addresses on the past, present and future of the Negro race were delivered last night at the third annual symposium of the Berean School, South College avenue above Ridge avenue. Robert W. Bagnall spoke on "The Negroes' Glorious Past"; Arthur Huff Fauset, "What Were Primordial Causes of the Negroes' Fall"; Raymond Pace Alexander, "Will the Negro Be Able to Retrieve His Past?" and R. R. Wright, "Will the So-Called Nordics and Negroid Races Clash Before the Latter Come into Their Own?" The speakers expressed the view that the future of the Negro was only limited by the extent of his opportunity for advancement. The addresses were followed by a musical program. The Rev. Frederick R. Griffin, pastor of First Unitarian Church, presided.

## What Does Blood Tell Of Heredity

Students of heredity might find something worthy of investigation in the history of the Hubert family, negroes of Georgia. It is perhaps one of the most remarkable on record.

Zach and Camilla Hillman Hubert were both born in slavery and had little education, but by hard struggle and self denial they managed to educate their seven sons. This is what they enabled the seven boys



to become:

Zachary Hubert, Jr., is president of Jackson College, Jackson, Miss.; B. F. Hubert is director of agriculture at Tuskegee Institute; John W. Hubert is principal of the negro high school in Savannah; J. H. Hubert is executive secretary of the Urban League in New York City; Moses Hubert is farm demonstration agent of Hancock county, Georgia; G. J. Hubert is pastor of two churches in Atlanta and has a 600-acre farm; Theodore Hubert, the youngest son, is a senior at Morehouse College, Atlanta.

Was it heredity that enabled these seven negro farm boys to reach such positions of honor and usefulness? What does blood tell in this case?

Negro schools and teachers are asked to see that these are secured and used. They are to be ready by September 15th., and can be obtained of Dr. Carter G. Woodson, 1538 9th St., N. W., Washington, D. C. Dr. Woodson is editor of the Journal of Negro History.

Birmingham, Ala.

JUL 11 1926

## Inspirational Appeal To Negroes To Practice Economy And Sobriety

The Birmingham Reporter, an excellent weekly paper published by Oscar W. Adams in the general interest of Negroes in the Birmingham District, carried recently an inspirational editorial calling attention to the rich opportunities lying close at hand for every man and woman, of means, however humble, to accumulate something against the "rainy day." He stressed particularly the extraordinary industrial activity that exists here and which probably will continue for years ahead, offering abundant employment to workers of his race, and urged the Negro to measure up to his opportunities. He said in part:

The thousands of Negro laborers who furnish the brawn that makes the investment of capital productive are taking advantage of their situation to own homes and accumulate a small competency for the indigent years ahead. Many, however, are not fully wise to the necessity and are not frugal in their prosperity. But there is no gainsaying of the opportunity.

Beyond the fact that Birmingham has a good quality of labor, there is another important fact that must not be overlooked and that is the manner in which provisions are made for housing and caring for this labor in a way to secure its social and educational development. It is commendable to say that those large industries use reasonable efforts to provide social and educational facilities for their labor, and, in some cases, much better than those provided by many large municipalities, to say nothing of the smaller towns and rural districts.

The excellent provisions for schools and wholesome recreation consist of well-planned programs under expert supervision. Observation will show that Jefferson County has some units of social welfare not exceeded anywhere in the excellence of its management and application to the needs of the particular people they serve.

These opportunities to labor under conditions that are both humane and uplifting are further enhanced by the opportunity for investment.

Values are continually rising on real estate and small investments often increase 100 per cent in a few years on account of expansion. Opportunities for Negro business enterprises are measured only in terms of the amount of money made by Negro labor and the number of Negroes who must have all of the necessities and some of the luxuries of life.

Many of those who have used the advantages are running prosperous business enterprises, while others are content to work and hoard, or to work and spend as the days go by.

Nothing would give this situation more significance to the race in the Birmingham

District than a clear vision of what it means to invest its earnings in a way to give it a permanent income and increased rating. This lack of foresight is the regrettable feature in the life of our people for the evident reason that, even though prosperity is continuous, accumulations of wealth do not keep pace with it, and, subsequently, economic dependence and weakness must be a bar to the full measure of progress possible in wonderful surroundings.

Can't the Negroes of Birmingham rise to their opportunity and make it count while the chance is good?

Apropos of the foregoing it is of more than passing interest to note there is a wholesome absence of the efforts formerly employed to intimidate Negroes and thereby to precipitate the so-called exodus to other fields. There is here, as Editor Adams says, greater opportunities for the Negro and a larger friendliness exhibited toward the race than anywhere else in the United States. His challenge to men and women of this generation to achieve to the farthest extent of their powers, through industry, through sobriety, and through definite programs of economy wherever possible, is most gratifying and is found to have a wide influence at least on the more energetic and thrifty classes.

JUL 3 - 1926  
DR. CARTER G. WOODSON II  
RALEIGH

Dr. Carter G. Woodson, Jr.

ly known as a scholar, and an author, addressed the teachers in the summer school at Shaw, Monday morning.

The large number of teachers heard the speaker as he emphasized the necessity of race literature by race authors. A history of the doings of the Negro race written in language that can be understood by children, is a necessity in the schools the speaker said; and he, with other members of a special committee is engaged at present in the preparation of such a work, which he expects to be off the press soon. It is a wonder that Negroes can come from the schools of this country or Europe with any hope, as they see nothing of the records of worthy colored men to inspire them," said the speaker. Large pictures of Douglas, Coleridge Taylor, Dunbar, Tanner, Booker T. Washington, Du Bois and Rowland Hayes, seven in all are being prepared for walls in



BOOKLYN N. Y. EAGLES

MAY 15, 1926

## THE NEGRO IN AMERICA TODAY.

The Rev. Henry Ward Beecher dedicated sixty years ago the St. Mark's Congregational Church on Decatur street near Patchen avenue. That was shortly after the actual freeing of all slaves in America had crowned the work of the Plymouth pastor, whose "slave auctions" and unflinching denunciations of the system belong to history along with the "Beecher's Bibles" of the Kansas struggle. It was in that church (St. Mark's) that a negro clergyman was installed as Moderator of the New York Association of Congregational Churches, though of the sixty-five worshipping bodies represented only five are made up of colored people. The Rev. H. H. Proctor is the son of slave parents who worked on a Tennessee plantation. He was born three years after Appomattox, graduated at Fiske and preached in Atlanta before he became pastor of the Nazarene Congregational Church in Brooklyn. He was in France in the World War and was commissioned by General Pershing to visit camps and look out for the spiritual interests of negro troops.

We are quite sure that this clergyman's name will appear in the new "Negro Who's Who," which is not to contain that of Marcus Garvey. The status of the American negro in art, music, poetry, theology and law is an interesting 1926 study. The editor of the "Who's Who" is Roscoe Conkling Bruce, a Harvard man, whose father bore the same name because the grandfather, Blanche K. Bruce, United States Senator, so appreciated the New York statesman's courteous action in walking with him up to the bar of the Senate to take the oath when Bruce's Democratic colleague, L. Q. C. Lamar, ignored him.

No close observer doubts that race consciousness has markedly developed among the colored people, especially since the 1918 armistice. It is wholesome enough. The negroes have many problems peculiar to themselves. They are as loyal to the United States of America as are the whites. They seek fair play and expect to get it. And they are able to show real and important contributions to our national development.

Incidentally, the publishers of the "Who's Who" are conducting a prize contest to determine who were the greatest negroes in history. The list is not so contracted as some folks might suppose. Toussaint l'Ouverture, Napoleon's victim, laid the basis for the first negro republic. Alexander Dumas pere was the grandson of a Santo Domingo negress and perhaps the greatest story-teller in history. Alexander Pushkin, the Russian poet, was the great-grandson of a negro favorite of Peter the Great, freed and ennobled. Coleridge Taylor, the British composer who first set Longfellow's "Hiawatha" to music, was the son of a negro in Sierra Leone. In America Frederick Douglass, Robert Smalls, Booker T. Washington are outstanding figures.

A critic might say that most of these men had much more white blood in their veins than negro blood. But while the Caucasians draw the social line of demarcation as they do at any perceptible evidence of the slightest negro strain they cannot logically object to the negroes accepting the

EW HAVEN CONN. UNION

APRIL 11, 1926

## THEY HAD SOMETHING TO GIVE

By John Carlyle

(Copyright, 1926, By The Associated Newspapers)

Camilla Hillman Hubert, a colored woman, born in slavery, died in Georgia not long ago. She left seven sons and five daughters.

Take three minutes from your busy day and learn about those sons and daughters. The lesson will give you new faith in the capacity for parental leadership that rests in some human beings, however humble.

Here are the seven sons: Z. P. Hubert, president of Jackson College, Jackson, Miss.; B. F. Hubert, director of agriculture, Tuskegee Institute, Tuskegee, Ala.; John W. Hubert, principal of a Negro high school, Savannah, Ga.; J. H. Hubert, executive secretary, Urban League, New York City; Moses Hubert, farm demonstration agent, Hancock county, Ga.; G. J. Hubert, pastor of two Atlanta churches who also runs a 600 acre farm; Theodore Hubert, senior in college.

The five daughters have all married men holding important positions.

One of these sons said not long ago: "My father and mother, born in slavery, had little opportunity to acquire any education for themselves, but through self-denial they were able to educate us."

It so happened that shortly after I heard about the Huberts I was reading a book written by C. H. Henderson, a southern educator. In it I found these words.

"We can not communicate what we do not have. It is well understood that one can not impart knowledge which one does not possess. It is less completely understood that neither can one communicate character or goodness or spirituality unless one has gained these great possessions for one's self.

Dr. Henderson's words have a bearing on the Huberts—the mother and father.

To be sure they did not have education and their children do have education. But they had SOMETHING greater than education—and they communicated it.

They had character, purpose, ambition, devotion.

It is a serious thought—this thought this thought that you can not give what you do not have.

Here is a place where bluff does not work. A dishonest person can not impart honesty.

Character is after all the fundamental equipment of a parent.



# Do Atlanta Negroes Want to Cooperate Among Themselves With a View of Economic Advancement?

We have been turning this question over in folks find no pleasure in the failure of banks, or our minds, with considerable concern, for the past any other business. They prefer that all business succeed, rather than any business fail, with conclusion that the Atlanta Negroes do not want to out regard to race or color, and would be delighted cooperate among themselves for economic and to see a million dollar daily balance on deposit in political advancement. About the only time Atlanta Negroes discuss economic movements day that Negroes are fools, and commit business among themselves, is when they hear that a Negro business is in trouble. Their discussion, then, parts as there are individuals in the community. is destructive. They whisper among themselves, Let's examine the business resources of Negroes that the bank, drug store, or business is shaky, in Atlanta, and see whether the Negroes want to and if you have anything in it, you had better cooperate among themselves.

get it out. You never hear one say, "Let's save the business. Let's put our money in it, if it is a bank, or patronize it, if it is a store." Every fellow begins to hedge to take care of himself, and as a result of such disloyalty Negro business is not holding its own in Atlanta. We have seventy-five Negro doctors in this city. Each calls himself an educated, loyal, conscientious race man. Each of these doctors, if you believe the stories of their prosperity they tell, must make an average of five thousand dollars a year. Their incomes total three hundred

There are eighty thousand Negroes in our city, and seventy-five thousand dollars. Now, where and among them are millions of dollars; all used do these men deposit their money? Where do and placed to the advantage of the white man, they do their banking? They make every dime and to the disadvantage of themselves. There is out of Negroes. They have not a single white absolutely no collective cooperative interest patient. Yet, they put all their money uptown among our people. Who believes the Negro people and none in the Negro bank. If a Negro employs want a bank in Atlanta? They never take into a white doctor, there is nobody who can beat consideration the more business we have, the these Negro doctors denouncing the patient, and more employment is afforded the upright Negro calling him everything except a child of God. boy or girl. Every Negro thinks, if his son or They say, the white doctor gives little attention daughter cannot get the job, the business ought and cheap drugs. Yet, everything they get, they to fail. They never reason, that the more oppor-

tunities opened, and the more boys and girls are We have a dozen insurance companies in Atlanta, more or less—we mean Negro companies—sons and daughters to put their feet in the path who handle, at least, two hundred and fifty thousand dollars a year. Where do these companies

If the Negroes want a bank in Atlanta, why place their money? With the bare exception of can't they have it? The Atlanta State Savings two, they place it in white banks? Where do they Bank did not fail because of dishonesty, or lack get their money from? Negroes! Do they in-

of ability, but because of lack of support among sure any white lives? No! Negroes. White people are not going to support Negroes in Atlanta, as a whole, carry in daily Negro businesses; they are loyal to one another. balances, subject to check, approximately, three We have another bank, in the city,—the Citizens million dollars, and less than five per cent of these Trust Company,—with a real man at the head of deposits are in the Negro bank. These same Negroes. Dr. Boddie is really a banker, a good business gro people carry in the savings departments, of man. He may be stern in his manner, but is safe white institutions, at least, six million dollars, and sound in his methods. He enjoys the respect and not more than one per cent of it is carried and confidence of the community. Every bank in the Negro bank. Now, people handling this in the city is in sympathy with him, and deplores great volume of business with white folks, must the fact that the Negroes put all of their money not want cooperation among themselves. Many in uptown banks and neglect to help Dr. Boddie of the Negroes, who carry these big balances, out with the Citizens Trust Company. White have sons and daughters in college, coming out

every year with nothing to do. Yet, they place their money in white banks, borrow it back, pay interest on it, rather than put it in Negro banks that give employment to Negro people. The Negro business of this city gives employment to, not less than, fifty thousand white men and women, and gives employment, among themselves, to less than five thousand men and women. The majority of work done in this city by Negroes, is the result of employment furnished Negroes by white people. We do not agitate boycotts. We do not advise Negroes not to trade with white people, or put their money in white banks, but we do advise them to prove the same loyalty to themselves, that white people prove to their group.

We have a half dozen Negro drug stores in the city. Where do the Negro doctors send their prescriptions? They send them to the white drug stores, in order to get rebates, at the end of the month, at the expense of their patients. The white druggist adds the physician's rebate to the price of the prescription, so the Negro doctor doubly charges his patients.

We have five hundred Negro preachers in the city, and more than a hundred churches. These men handle thousands and hundreds of thousands of dollars a year, but where do they deposit their money, and with whom do they trade?

The Negroes of Atlanta spend six hundred thousand dollars weekly for something to eat. Not more than one per cent of it is spent with Negroes. With whom do they spend it?

We have a half dozen gasoline stations operated by Negroes, who sell gasoline at standard prices. The Negro stations are famishing and closing up, while Negro automobilists hang around white filling stations and wait on themselves.

Verily not, the Atlanta Negroes do not want cooperation among themselves. The Negroes in other communities may, but Atlanta Negroes believe in building the white man up, and leaving himself in poverty.



## Chi. Board Bans Anti Negro Paragraph From School Books

CHICAGO, Ill.—(ANP)—That successful attempts to have stricken from public school texts matter that is prejudicial to the best interest of the Negro, or any group of citizens, may be made is revealed in the accomplishment of Mrs. Nannie Jackson Myers, former district supervisor of schools in Washington, D. C., who has just succeeded in having eliminated certain lines in Hill's Community Life and Civic Problems which Mrs. Myers and a committee of colored citizens held to be a reflection on the Negro race.

In a communication to the Board of Education on March 8th Mrs. Myers complained against a passage in the book which read: "Indeed, one of the chief causes of the lack of progress among the backward peoples of the earth is the fact that their wants are limited largely to the bodily needs. The famous Negro leader, Booker T. Washington, had constantly to make the members of his race dissatisfied with their one-room log cabins so that they would change their shabby ways and become industrious citizens." A noted traveler tells of an African Negro lad whose chief desire seems to have been to save enough money to buy several wives; that done, he would quit his job as guide and let them work for him the rest of his life."

Mrs. Myers' complaint was considered by the board and its president Edward B. Ellicott, who immediately set to work to see that the objectionable passage was changed. This work was delegated to William J. Bogan, assistant superintendent of schools, who, after correspondence with the publishers of the book and they in turn with the author, succeeded in having the following paragraph substituted for the above in further editions of the book:

"Indeed, one of the chief causes of the lack of progress among the backward peoples of the earth is the fact that their wants are limited largely to their bodily needs. They are usually satisfied with rude huts to protect them from heat and cold, and as long as they remain content with the bare necessities they will make no effort toward acquiring more comfortable or beautiful surroundings. A noted traveler tells of a primitive tribesman whose chief desire seems to have been to save enough money to buy several slaves; that done, he would quit his job as guide and let them work for him the rest of his life."

### "THE ONLY NEGRO IN OUR ORGANIZATION"

The indifferent, careless attitude of certain Negroes as concerns their conduct of affairs in dealing with the public and the interests of their employers, may be considered with a little more serious thought in the face of complaints which are continually registered against this class of individuals and which is going far toward impeding the progress of the racial group in securing employment. Certainly some thought should be given the situation with a view of remedying the same, in view of the contentions which are being advanced by leaders of the racial group seeking representation in all lines of business activities for members of the race.

Reports from many sections, both local and afar, tell of members of others races supplanting Negroes in positions which have been held by members of the colored race for many years and careful observation will show very plainly that the cause for such changes is not altogether due to a tendency on the part of employers to discriminate on account of race, but the members of the race themselves are in too large a measure responsible for the situation which is rapidly growing alarming.

An example of the careless, indifferent attitude of members of the race is shown in a recent occurrence. An order of costly furniture had been sent out to the home of a local colored citizen. The managers of the big concerns where hundreds of men are given employment took pleasure in having two colored men deliver the order. The two individuals reached the home late in afternoon with the furniture and proceeded to unload it as though it was a load of brick, engaged in all kind of boisterous conduct during the entire time, and when questioned as to their haste and reason for handling the shipment so carelessly, they replied: "They'll send a man down to fix up the damages, it's nearly our quitting time."

Failure of "the man" to come down to make the repairs caused by the careless handling of the furniture made it necessary that complaint be registered with the manager of the big furniture house. "Who delivered that furniture?" the manager queried.

"We regret to inform you that two colored men delivered the order," the colored customer replied.

"Yes, and they are the only two colored men in our entire organization," was the comment of the manager.

Thus it is plain that there is need for the adoption of some method by the leadership of the race to impress on the minds of these irresponsible members who are fast bringing the race into disrepute, to change their tactics and that in a hurry.

The average Negro business man as is in evidence in local territory is so thoroughly irresponsible and thoughtless as to make it impossible to give employment to the young men and women of their own racial group; therefore, if the members of the race expect to secure employment among other people, they must exhibit that reliability and interest in their employer's affairs that will cause their services to be sought.



## THE TRUTH ABOUT THE MATTER OF JOBS IN WHITE CONCERNS

"Well, gentlemen, I absolutely refuse, and do not rel-  
in any suggestions as to the personnel of this bank staff.  
If my refusal offends you, you are at liberty to withdraw  
all of your funds from this bank and start one of your own  
at 12th and Central. And my reasons are these: you, rep-  
resenting your race come, asking for the smallest, most me-  
nial jobs in my power to give, whereas, if you had come  
asking us to place some cashiers or tellers of your race in  
our institution, I would have considered it, and as fast as  
capable men were found would have placed them. "These  
were the words of the president of a Los Angeles bank to  
a group of "our representatives" who had gone to him ask-  
ing for positions for Negroes in the institution on the  
strength of the fact that there were many Negro depositors  
in the institution. They asked for a janitor.

Here again is proof of the fact that the race is suf-  
fering from an "inferiority" complex which will not allow  
for the free and unhampered thought which is characteris-  
tic of all other free men. They could conceive of nothing  
more that was due them for the large amounts which they  
have deposited in that bank than a janitor, a menial ser-  
vant. And the banker saw them through their own ex-  
pressions and gave to them the answer that was very con-  
structive if not according to their liking. Fear, the feeling  
of not being worth the same consideration as other men  
are, the feeling that "anything is good enough for a Negro,"  
all of these are things which must be definitely eradicated  
from our psychology before any of the glorious things  
which we hope for will become realities. We must learn to  
think of ourselves as real men, free men, men entitled to all  
of the things to which all other men are entitled before we  
will be able to convince any others of our belief in ourselves.  
We must become sold to the idea that "men may have any-  
thing which they want if they will but want it enough,"  
and, actually feeling thus, we will sell our belief in our own  
freedom to a critical world which now knows us for we are  
a race of weaklings who think of ourselves as others would  
have us think.

We have lived in a world of "don'ts" for so long that  
we have become fearful. We lack the ability to start on  
our own initiative. We lack courage to venture forth. We  
feel that our place is not with the leaders of the world. We  
are moral and spiritual cowards. All of the successes which  
are to be found in the race are the result of accident or they  
are the production of exceptional men. They do not repre-  
sent the group thought or the group mind. That is a  
backward thing which slinks in the background, afraid to  
come out into the open. We are a race of craven cowards  
whose souls are warped and whose vision is twisted. At  
least, this is the conclusion to which the multitude of sit-  
uations such as this with which we are all familiar, would  
force us.

But that situation must be changed. We must be-  
come in reality "masters of our own fates and captains of  
our own souls." Knowledge of the many splendid contri-  
butions of our predecessors to the civilization which we now  
enjoy will help much in developing this initiative and belief

in ourselves. And a cessation of the appeals to fear in all  
of our thinking will do the rest. We must begin with the  
children to teach bravery, pride, and belief in oneself and  
race. The "bogey man" must become a thing of the past  
and children must be encouraged to investigate before they  
form an opinion. Some of the many thousand "don'ts"  
must give place to another sort of rearing. Our sermons  
must contain less of that which literally scares sinners in-  
to the church through fear. Hell and more of the doctrine  
of the virility of decent living for decency's sake. Less of  
an appeal to fear and more to the higher attributes of spir-  
it which are the possessions of all humankind will do much  
to cure this feeling of inferiority which makes us, all of us  
large and small, show to the other man that we feel that  
the best is too good for us and that we will be content with  
janitors where other men would demand cashiers and vice-  
presidents. Those Los Angeles brethren got just what  
they deserved. We wonder whether they will profit by  
the experience?

## THE SINGLE STANDARD

Unfortunately, there seems to be a double standard existing in our  
national life—a white standard and a black standard.

This double standard is one reason why the Negro has not measured  
shoulder to shoulder with his white neighbor. It displays itself in  
various ways. The Negro merchant howls invariably about the fact  
that his race does not patronize him. He says there is no race loyalty,  
and, in fact there isn't very much. But, is it entirely the fault of  
those who fail to patronize their own merchants and businesses? We  
answer, No! One reason why the Negro trades with the Jew and the  
white man, rather than his own race, is because the former gives him  
service, value and quality, that the latter fails to give. Our own  
merchants expect to be patronized purely and solely on account of  
race. They forget about quality. They forget that when a man buys  
he wants the greatest value his money can obtain. If there is a Jew  
store on the corner and a Negro store around the block, or vice versa,  
and the Jew store sells for two or three cents less, the Negro will go to  
the Jew store because he can get the same thing for less money. He  
wants to save money and it is only natural and economical that he  
should go to the place that gives him the greatest value. If the  
Negro wants to be patronized, let him sell, not merely with the hope  
that he will be patronized because he is black, but with the idea that  
he is going to make just as good a bargain or trade as the other fellow,  
regardless of his race. Let him make the best that any Negro  
can sell but the best that can be bought anywhere. Let him abandon  
the double standard and measure up to the single standard of quality  
and excellence.

Why does the Negro go to the white physician, the white surgeon,  
the white lawyer, because he knows they are better trained; because  
he knows they can give him a higher standard of efficiency. When a  
black man's, or anyone else's health or freedom is impaired, he wants  
the best service available. Unfortunately, he has to leave his race to  
get it. He does not want the Negro surgeon or lawyer, unless his life  
can be saved or his rights capably defended or championed. In other  
words, he does not want the best Negro surgeon or lawyer, he wants  
the best surgeon or lawyer that can be obtained, regardless whether  
he is white or black.

Let us examine a few of the causes of this double standard. In  
the first place, as soon as the Negro becomes efficient, in comparison  
with others of his race, he becomes self satisfied. He thinks he can  
stop where he is. He says, "I am efficient as a Negro so I will stop

where I am, and as long as I live with Negroes, I will always be one  
of their best." But, this has not been so. The race progresses and  
quickly leaves behind all those who were content to stop where they  
were and back in the sunshine of their standard of efficiency. The  
Negro has to forsake this half-prepared and easily attained standard  
for a standard that knows only quality, regardless of race or color  
Again, the Negroes, especially the talented ones, are easily intoxicated  
with partial success. As soon as they rise to a place, that they can  
make a noise and some one will make a noise over them, they think  
they have reached the pinnacle of their particular line of endeavor.  
For instance, as soon as the Negro musician rises to a place of equality  
with any of those in his race, he immediately becomes satisfied. He  
becomes drunk with his partial success, and as a result, he never be-  
comes a musician of world rank. He substitutes a race standard for  
a world standard.

How can we eradicate this double standard? It would seem that  
the remedy lay in our college men. These men must be zealous and  
ambitious. They must maintain nothing less than the highest ideals.  
They should strive, not merely to be the best in their race, but they  
must aim for the highest standard of efficiency. They must be the  
best lawyers, doctors, and business men that can be found, regard-  
less of race.

No doubt, a racial standard satisfies a race, but granting that it  
attain it. Even though, the single standard is attained, such attain-  
ment will be of no racial value, unless there is race patronage. We



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where I am, and as long as I live with Negroes, I will always be of their best." But, this has not been so. The race progresses and quickly leaves behind all those who were content to stop where they were and bask in the sunshine of their standard of efficiency. The Negro has to forsake this half-prepared and easily attained standard for a standard that knows only quality, regardless of race or color. Again, the Negroes, especially the talented ones, are easily intoxicated with partial success. As soon as they rise to a place, that they can make a noise and some one will make a noise over them, they think they have reached the pinnacle of their particular line of endeavor. For instance, as soon as the Negro musician rises to a place of equality with any of those in his race, he immediately becomes satisfied. He becomes drunk with his partial success, and as a result, he never be- comes a musician of world rank. He substitutes a race standard for a world standard.

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We have lived in a world of "don'ts" for so long that Negro wants to be patronized because he is black, but with the idea that we have become fearful. We lack the ability to start on that he will be patronized because he is black, but with the idea that our own initiative. We lack courage to venture forth. We he is going to make just as good a bargain or trade as the other fellow feel that our place is not with the leaders of the world. We regard- of his race. Let him go to the best that any Negro are moral and spiritual cowards. All of the successes which can sell but the bet that can be bought anywhere. Let him abandon are to be found in the race are the result of accident or they the double standard and measure up to the single standard of quality are the production of exceptional men. They do not repre- and excellence.

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But that situation must be changed. We must be- the best surgeon or lawyer that can be obtained, regardless whether come in reality "masters of our own fates and captains of he is white or black. Let us examine a few of the causes of this double standard. In our own souls." Knowledge of the many splendid contri- butions of our predecessors to the civilization which we now enjoy will help much in developing this initiative and belief

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in ourselves. And a cessation of the appeals to fear in all of our thinking will do the rest. We must begin with the children to teach bravery, pride, and belief in oneself and The "bogeey man" must become a thing of the past "don'ts". Some of the many thousand "don'ts". Our sermons must contain less of that which literally scares sinners in- Hell and more of the doctrine of decency's sake. Less of the virility of decent fi- g for decency's sake. Less of the possessions of all humankind will do much to cure this feeling of inferiority which makes us, all of us the best is too good for us and that we will be content with janitors where other men would demand cashiers and vice- presidents. Those Los Angeles brethren got just what they deserved. We wonder whether they will profit by the experience?"

We must not expect everything on account of race. We must not expect anything, unless we can furnish a standard of excellence, which is not founded on racial prejudice. If we do not want to be treated as Negroes, but as any other man or citizen, we must likewise seek no favor, merely because we are Negroes. We must make the mark that others make. We must attain the same standard that others attain, before we can demand the same positions and the same recognition. But, in spite of the shortcomings of our businesses and other agencies of service, the race, as a whole is not excused from loyalty and support. We must help our enterprises to reach this single stand- ard, partly by refusing to accept anything less, and partly by patroniz- ing and encouraging those who show a willingness and a desire to attain it. Even though, the single standard is attained, such attain- ment will be of no racial value, unless there is race patronage. We



must awake to our responsibility and duty to co-operate with our businesses. Our businesses must likewise awake to their duty to render the best service and the highest efficiency.

The double standard must be abandoned. The race must measure us to the single standard—the American standard, the world standard. Then, and not until then, will the Negro be able to demand the fullest recognition. Not until the Negro business and professional men measure up to this standard, should they howl about the lack of sufficient Negro patronage. There should be only one standard—the standard of the highest efficiency and service.

## Use of Word “Negress” Is

## Protested J. A. Rogers Discusses the Schuyler and Hughes Articles

### N.A.A.C.P. President Writes To Herald-Post

#### Claims Term One Of Disrespect

Some months ago the Executive Committee of the Louisville Branch of the N. A. A. C. P. restricted, by vote, the president, William Warley, to take up with the daily newspapers the matter of capitalizing the word “Negro.”

Certain members of the Committee were apathetic on the instructions as they did not care for the word “Negro” capitalized or not capitalized. So the president did not act as instructed and let the matter “glide.” But lately daily papers and especially the Herald-Post have been featuring the word “negress.” To such an extent have these papers gone that the president felt it his duty to write the following letter:

Editor Herald-Post:

I am writing, as president of the Association for the Advancement of Colored People, to protect against

the use of the word—“negress” when referring to Colored women in the columns of your paper.

The word is obnoxious more than that it is insulting to Colored people. There is really no etymological, —ethnological or any other kind of “logical” reason for its usage. In the brute world we speak of lion and lioness, tiger and tigress, etc. but assuredly Colored women are not of the brute world.

Constant usage and for the sake of brevity many Colored Americans have yielded to the use of the word “Negro”—though they refuse to admit it is a proper name for that group of Americans best described as “Colored”. And—newspapers and other publications who regard this group and wish to treat it fairly and with respect do capitalize the word “Negro.”

Your paper not only does not capitalize the word “Negro” but con-

stantly and at every opportunity uses the word, “negress”.

In the name of the intelligent, self-respecting Colored citizens of Louisville, and as president of this organization, the N. A. A. C. P. I vigorously protest against the use of this word, “negress”.

It increases and spreads prejudice and disrespect for us. It serves no good purpose and it does do harm. If you regard the feeling and wishes of hundreds of your subscribers of this group, you will refrain from the use of this distasteful word.

Yours very truly,  
William Warley.

President Louisville Branch National Association For The Advancement of Colored People, with 1500 paid up members and a potential membership of 15,000.

By J. A. ROGERS

TWO recent articles on the Negro, appearing in the Nation, one by George S. Schuyler, one of the editors of the Messenger, and the other by Langston Hughes, author of the “Weary Blues,” have caused considerable discussion.

The articles present opposite points of view on Negro art, or rather, is there such a thing as Negro art? Schuyler maintains there is no such thing; Hughes, that there is. As to jazz and the spirituals, Schuyler declares they are contributions of a certain section of the country. They are foreign to Northern Negroes, West Indian Negroes, and Irish Negroes. They are no more characteristic of the Negro race than the music and dance of the Appalachian highlanders or the Dalma-

tian peasant are expressive or characteristic of the Caucasian race.”

The same holds true with regard to literature, sculpture, and painting, declares Schuyler.

Hughes’ claim is less clearly put. He maintains there is a Negro art, but has not defined it or told what it is. “We have an honest Negro literature already with us,” he says; but he has not told why and what makes it Negro. He rather points out where art expressions may be found, but which, at present, he says, are being choked by “the urge within the race toward whiteness, the desire to pour racial individuality into the mold of American standardization and to be as little Negro and as much American as possible.”

“There are the low-down folks, the so-called common element, and they are the majority—may the Lord be praised! . . . they do not care whether they are like white folks or anybody else. Their joy runs bang! into ecstasy. Their religion soars to a shout. . . . These common people are not afraid of spirituals, as for a long time their more intellectual brethren were, and jazz is their child. They furnish a wealth of colorful, distinctive material for any artist, because they still hold their own individuality in the face of American standardizations.”

Herr Schuyler says, in short, No; Monsieur Hughes, Yes.

Now, is there Negro art?

Fools rush in where angels fear to tread, and I am going to be a self-appointed umpire.

First, all forms of art are but expressions of the human mind, so that if there is a Negro art there also must be a Negro psychology in its strict sense. Is there such a thing, and, if so, what is it like?

Now, let us make it clear that the word Negro is not used by the vast bulk of the peoples of Africa or African descent to describe themselves. To the most of those not speaking English or Latin, the word would be so much Dutch. The word is used almost wholly in the United States. And as to psychology, there is as much variety of it among so-called Negroes as among white or yellow or brown peoples. The psychology of Negroes, like the Basutos, who practically rule themselves, and that of the Mississippi Negro will be vastly different.

What is Negro psychology; that is, American Negro psychology? How does it differ, if at all, from that of the white fellow-citizen?

The nature of anything is best understood by tracing it to its source. The Negro began life in America as a slave. Starting life in Africa, as a man, he was forced to cringe in the face of superior numbers in America if he wanted to live. He has been, and continues to be, the under-dog. Hence, his psychology, whether he wills it or not, is that of the under-dog. But one finds under-dog psy-



chology among every people. Because, however, of a difference of environment, the under-dog psychology of the Jew in parts of Europe, of the Armenian in Turkey, or the Eta in Japan will have shades of difference. For the environment in which one grows up stamps one. American Negroes seen in France, Syria, or South America are at once dubbed American by those acquainted with white Americans, just as in the United States French Negroes are at once recognized as French by those acquainted with white Frenchmen, or the native African calls an Anglo-Saxonized Negro a white man. In so far as American Negro psychology differs from American psychology, since the training for white and black children in schools is the same, it expresses itself in fear and cringing, the psychology of the under-dog. Perhaps the under-dog does think of biting back; who knows?

Let me give some concrete instances: American Negroes hesitate and often will not enter places run by white people. French, Brazilian, or Spanish Negroes in Europe would not. The difference in the psychology involved here is tremendous. The latter conduct is that of a man among men; the former that of the under-dog, who hesitates about approaching the plate of food put out by the master when the top-dog is in sight. Again, Negroes in most parts of the South go habitually to the rear of street cars and homes; do not address themselves as Mister or Missus to white people on the street or over the telephone, and effect civic improvements only by using white people as spokesmen.

Hence, it is clear that there is an American Negro psychology and that, in so far as this peculiarity is expressed in art, there may be an American Negro art, using art in its narrowest sense. The same would hold true of under-dogs of other nations when they portray their own restrictions.

American Negro psychology also manifests itself in a certain feeling of: "I don't care what happens, I don't care how far down I am, I am going to be happy, anyhow." But that, also, is true of peasant type all over the world. The Negro has jazz, but the Spanish and Italian peasant has his guitar, the Irishman his flute, and all are carefree and happy as a certain type of Negro.

The English peasant, as I saw him, is strikingly like the American Negro peasant. At the bottom of life's ladder he is quite as happy, polite and contented. And it is precisely because this is their outlook on life why they are down where they are. As a man thinketh in his heart, so is his status in life. Man progresses only in proportion to his wants.

Here, again, because of a difference of environment, there will be a shade of difference between joy as expressed by the Spanish peasant and the American Negro one and, in so far as the artist captures this, he may be having an American Negro art.

Hughes idealizes this type. But it is one thing to admire a thing and to enjoy portraying it. It is quite another thing to wish to be it. It is lack of developed intelligence that keeps the peasant where he is; and, while I, for one, find him, white or black, most picturesque, and while he has my fullest sympathy, I certainly don't want to be in his place. Neither, do I fancy, does Mr. Hughes. One has to pay a price for everything in life. The peasant, with all his laughter, is the muddill of humanity.

Of course, certain persons, mostly Negro-fanciving white men, would not change this type for the world. Looking at it gives them a "kick," like Mr. Dooley, who described the height of happiness as lying in a hammock sipping iced drinks, while watching Italian laborers toiling on the road in the broiling sun. In other words, they lack real sympathy.

Life is a matter of competition. If the so-called Negro hopes to get anywhere he must adopt American methods, even if the price is standardization. If he has personality he will not stay standardized any longer than Mencken, Dreiser, or Sinclair Lewis did. Let him continue in the back path and he will find himself more than ever in the backwash. Few of us can be poets and dreamers like Mr. Hughes and myself and admire peasant types; the majority must live and be able to look the landlord in the face.

Hughes says of the peasant type: "They don't care whether they are like white folks or anybody else." Just the reverse is true, for this is the type most addicted to hair-straighteners, white-washing face-powders, and other nostrums that will make them unlike themselves. Hughes, in his "Weary Blues," tells of a humble Negro swaying over the keys of a piano. If he runs true to type, then his hair is so Walkerized or Porolized that, if a fly were to alight on it, he'd slip and break his neck.

And as to spirituals, it is only the better class of Negroes who seem interested in them. Mr. Hughes' type rarely, if ever, sing them, being far more interested in "Shake That Thing" or some Clara Smith Blues. The type, as I said, is interesting, but what intelligent person wants to be it?

Hughes also takes a poet to task because he says: "I want to be a poet, not a Negro poet." The inference, says Hughes, is that the man "wants to be white." As I see it, he

merely wishes to get out of the narrow, segregated rut into which race prejudice pours him and express himself like Shakespeare or Goethe, who had all the world and humanity as their theme. I cannot see how, under those circumstances, it can be interpreted that one wants to be white any more than he wants to be green, yellow, pink. Is it not a laudable thing for one to say, "I don't want to be a Negro doctor, but a doctor," or banker, or lawyer,

painter, or carpenter, as the case may be?

Because white people write about Negroes, Japanese, Australian Bushmen, does that mean that they would like to be of the color of these people?

With twenty-nine of the forty-eight States having at least one law making it a crime for Negroes to do things which are legal if done by a white man, and with all the others having some form of restriction, who wants to be a Negro? Not I. I wish to be man and a citizen; not the under-dog. And as to my color, I am not a bit ashamed of it, any more than of my weight, but I certainly would be bored stiff if, in all things, I was reminded of my weight as I am now of my complexion.

Hughes takes another Negro artist to task because he would rather paint landscapes than Negro faces. Verily, there is one thing about racial arguments: so-called Negroes can be just as narrow in the segregations and limits they would impose as white people.

But to return where we started: Schuyler, as I see it, uses the word "Negro" in its broad anthropological sense. Hughes, on the other hand, uses it in the Americanized sense. One, in short, has national and universal concepts in mind; the other a localized and, for me, a remote one, the difference between them being like between two anatomists, one of which is interested in the whole of the body before him and the other who is mostly interested in some one part of that body. And who shall blame the latter? Not I; provided he does not want to restrict me to only what he likes.

The difference of opinion, as I see it, arises largely over the old, old question of just what is a Negro. Buckets of ink have been spilled on the subject, but so far only one type actually know what is a Negro. That's a cracker. Ask him and he'll say: "A niggah, sah? Why, everybody knows what is a niggah."

Protected by the K. N. F. Service.)

## MR. "MRS." "MISS" BARRED

Certain interests and persons make constant use of the white dailies to give publicity to their activities. There is no objection to the use of these columns of these dailies for publicity, especially when the articles are published without reflective parts. The local dailies are liberal in giving space to events among our people, but in every instance deliberately delete the prefix "Mr." "Mrs." and "Miss." These and other southern journals think it a crime to use such prefix to the name of a colored man or woman and on the other hand they will call a colored man "reverend," "doctor," "Colonel," etc., or the colored woman "sister," etc., but never will they permit "mister," "mistress" or "miss." The deleting of these words is keenly felt as the severest reflection upon us, and no person with the least stamina

would stand or permit such a reflection. It is alright so far as the men are concerned, but it is more severely felt when the name of our women are used. It is far better for the names of our women to be omitted from such articles than permitting such reflections, or the subterfuges to address them. Those guilty of such, should use a little courage, and refrain from being a party to the least reflection upon our women.

## BOOKS ABOUT NEGROES

Practitioners of literature, that is to say those who earn their bread with their pens or their typewriters, as the case may be, producing novels, plays, short stories, verses, essays and what not, are going more and more into Negro life, Negro society and Negro experience for raw material to be converted into the more or less finished product. The field is large, the material is abundant, but the workers are few. Two generations ago Harriet Beecher Stowe gave to the world the simple, harmless, kindly, unthinking "Uncle Tom," as colorless and as uninspiring a character as ever attained celebrity and longevity in the realm of literature.

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Since then a new generation of writers with new ideals, and working on new material by new methods has come to the fore.

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It may also be added that the book, in a most skillful way, gives sound advice to that increasing number of persons who are ambitious to write, but who have no technique and who seem to be at a loss as to what to write about.

The book is one to be read, if at all, by persons whose characters are fixed and matured, whose knowledge of human nature is rather more than local, and whose education and ethical standards are such that they may elude low gamblers, prostitutes, dope fiends, sadists and panders without danger of contamination.

People are known to the world in two ways: first, as they themselves

be eyes of others—and that is apt to be adversely

must be a growing and a numerically increasing public. And as it grows and increases, its power of criticism and discrimination will increase and new demands for excellence and perfection will be made of those who write. Until that condition comes about, whether we like it or not, the world will know us principally through

parently come, when the Negro should be interpreted and described largely by his own writers, whether they write for newspapers and magazines, or whether they produce books. To do this most efficiently, the great body of their readers must be Negroes. The Negro reading public

So far as literature is a means of interpreting one people to another (and it is a most effective instrument), until the last few years, the Negro has been interpreted to the world by others. The time has ap-



chology among every people. Because, however, of a difference of environment, the underdog psychology of the Jew in parts of Europe, of the Armenian in Turkey, or the Eta in Japan will have shades of difference. For the environment in which one grows up stamps one. American Negroes seen in France, Syria, or South America are at once dubbed American by those acquainted with white Americans, just as in the United States French Negroes are at once recognized as French by those acquainted with white Frenchmen, or the native African calls an Anglo-Saxonized Negro a white man. In so far as American Negro psychology differs from American psychology, since the training for white and black children in schools is the same, it expresses itself in fear and cringing, the psychology of the underdog. Perhaps the underdog does think of biting back; who knows?

Let me give some concrete instances: American Negroes hesitate and often will not enter places run by white people. French, Brazilian, or Spanish Negroes in Europe would not. The difference in the psychology involved here is tremendous. The latter conduct is that of a man among men; the former that of the underdog, who hesitates about approaching the plate of food put out by the master when the top-dog is in sight. Again, Negroes in most parts of the South go habitually to the rear of street cars and homes; do not address themselves as Mister or Missus to white people on the street or over the telephone, and effect civic improvements only by using white people as spokesmen.

Hence, it is clear that there is an American Negro psychology and that, in so far as this peculiarity is expressed in art, there may be an American Negro art, using art in its narrow sense. The same would hold true of underdogs of other nations when they portray their own restrictions.

American Negro psychology also manifests itself in a certain feeling of "I don't care how what happens, I don't care how far down I am, I am going to be happy anyhow." But that, also, is true of peasant type all over the world. The Negro has jazz, but the Spanish and Italian peasant has his fufufu, the Irishman his fute, and all are carefree and happy as a certain type of Negro.

The English peasant, as I saw him, is strikingly like the American Negro peasant. At the bottom of life's ladder he is quite as lumpy, polite and contented. And it is precisely because this is their outlook on life why they are down where they are. As a man thinketh in his heart, so is his status in life. Man progresses only in proportion to his wants.

Here, again, because of a difference of environment there will be a shade of difference between joy as expressed by the Spanish peasant and the American Negro one and, in so far as the artist captures this, he may be having an American Negro art.

Hughes idealizes this type. But it is one thing to admire a thing and to enjoy portraying it. It is quite another thing to wish to be it. It is lack of developed intelligence that keeps the peasant where he is; and, while I, for one, find him, white or black, most picturesque, and while he has my fullest sympathy, I certainly don't want to be in his place. Neither, do I fancy, does Mr. Hughes. One has to pay a price for everything in life. The peasant, with all his laughter, is the mindless of humanity.

Of course, certain persons, mostly Negro-fancying white men, would not change this type for the world. Looking at it gives them a "tick" like Mr. Dooley, who described the height of happiness as lying in a hammock sipping iced drinks, while watching Italian laborers, toiling on the road in the broiling sun. In other words, they lack real sympathy.

Life is a matter of competition. If the so-called Negro hopes to get anywhere he must adopt American methods, even if the price is standardization. If he has personality he will not stay standardized any longer than Mencklen, Dreiser, or Sinclair Lewis did. Let him continue in the back path and he will find himself more than ever in the backwash. Few of us can be poets and dreamers like Mr. Hughes and myself and admire peasant types; the majority must live and be able to look the landlord in the face. Hughes says of the peasant type: "They don't care whether they are like white folks or anybody else." Just the reverse is true, for this is the type most addicted to hair-straighteners, white-washing face-powders, and other nostrums that will make them unlike themselves. Hughes, in his "Weary Blues," tells of a humble Negro swaying over the keys of a piano. If he runs true to type, then his hair is so white, walkertized or porolized that, if a fly were to alight on it, he'd slip and break his neck.

And as to spirituals, it is only the better class of Negroes who seem interested in them. Mr. Hughes, type rarely, if ever, sing them, being far more interested in "Shake That Thing" or some Clara Smith Blues. The type, as I said, is interesting, but what intelligent person wants to be it?

Hughes also takes a poet to task because he says: "I want to be a poet, not a Negro poet." The inference, says Hughes, is that the man "wants to be white." As I see it, he

merely wishes to get out of the narrow, segregated rut into which race prejudice pours him and express himself like Shakespeare or Goethe, who had all the world and humanity as their theme. I cannot see how, under those circumstances, it can be interpreted that one wants to be white any more than he wants to be green, yellow, pink. Is it not a laudable thing for one to say, "I don't want to be a Negro doctor, but a doctor," or banker, or lawyer, painter, or carpenter, as the case may be?

Because white people write about Negroes, Japanese, Australian Bushmen, does that mean that they would like to be of the color of these people? With twenty-nine of the forty-eight States having at least one law making it a crime for Negroes to do things which are legal if done by a white man, and with all the others having some form of restriction, who wants to be a Negro? Not I. I wish to be man and a citizen; not the underdog. And as to my color, I am not a bit ashamed of it, any more than of my weight, but I certainly would be bored stiff if, in all things, I was reminded of my weight as I am now of my complexion.

Hughes takes another Negro artist to task because he would rather paint landscapes than Negro faces. Verily, there is one thing about racial arguments: so-called Negroes can be just as narrow in the segregations and limits they would impose as white people.

But to return where we started: Schuyler, as I see it, uses the word "Negro" in its broad anthropological sense. Hughes, on the other hand, uses it in the Americanized sense. One, in short, has national and universal concepts in mind; the other a localized and, for me, a remote one. The difference between them being like between two anatomists, one of which is interested in the whole of the body before him and the other who is mostly interested in some one part of that body. And who shall blame the latter? Not I; provided he does not want to restrict me to only what he likes.

The difference of opinion, as I see it, arises largely over the old, old question of just what is a Negro. Buckets of ink have been spilled on the subject, but so far only one type actually know what is a Negro. That's a cracker. Ask him and he'll say: "A nigger, baby! Why, everybody knows what is a nigger!"

"MR." "MRS." "MISS" BARRED

Certain interests and persons make constant use of the white dailies to give publicity to their activities. There is no objection to the use of the columns of these dailies for publicity, especially where the articles are helpful and reflect credit on the race. The local dailies are liberal in giving space to events among our people, but in every instance deliberately delete the prefix "Mr." "Mrs." and "Miss." These and other similar journalistic tricks it is a crime to use such prefix to the name of a colored man or woman and on the other hand they will call a colored man "reverend," "doctor," "Colonel," etc., or the colored woman "sister," etc., but never will they permit "mister," "mistress" or "miss." The deleting of these words is keenly felt as the severest reflection upon us, and no person with the least stamina would stand or permit such a reflection. It is alright so far as we men are concerned, but it is more severely felt when the name of our women are used. It is far better for the names of our women to be omitted from such articles than permitting such reflections, or the subtleties to address them. Those guilty of such, should use a little courage, and refrain from being a party to the least reflection upon our women.

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parently come, when the Negro should be interpreted and described largely by his own writers, whether they write for newspapers and magazines, or whether they produce books. To do this most efficiently, the great body of their readers must be Negroes. The Negro reading public must be a growing and a numerically increasing public. And as it grows and increases, its power of criticism and discrimination will increase and new demands for excellence and perfection will be made of those who write. Until that condition comes about, whether we like it or not, the world will know us principally through



## NEGRO CURRENT LITERATURE, A STRONG FACTOR IN RACE LIFE

The controlling factor in the thought and life of large centers of population depends on what they read. This is true of peoples without regard to race or social conditions.

The ability to read and a cultivated taste that amounts to a passion for the best in literature is an accomplishment that cannot be outdone by the best education; in fact, it is the best part of a good education and the indispensable part of any *Birmingham*

The problems of the day are kept before the public in its current literature, and the surprisingly small number who devour much of anything beyond the jokes, the sport paragraphs, society personals and sensations is increasing too slowly to offer much hope for raising the standard in quality or the amount in quantity of the literary output. *Reporter*

Backward people, like children, are usually poor readers. They are backward because they are poor readers and they are poor readers because they are backward. They remain backward as long as they do not read, and they do not read as long as they remain backward. The chief cause for the stronghold of deeprooted superstitions among Negroes is that their reading is limited to the sensational and their contact is circumscribed by a small world in which the feeble mental exchange precludes anything unusual without the brand of unnatural curiosity. *6-19-26*

It is absolutely impossible to cultivate an effective race consciousness without a literary basis. No race has done it. On the other hand it is equally as impossible to establish a literary basis without a race of readers to give its product permanence and prominence in its life. What Negroes are doing ought to be of interest to Negroes, and, to expect white people to prate on Negro virtues is an assumption out of accord with every principle established in social history up to the present. A race that does not write its own history, read it and assimilate it in its life has only to wish that its achievements might not be forgotten. *Birmingham Ala.*

There are about 300 Negro weeklies in the United States. Perhaps, one-tenth of them are read by 200,000 Negroes; this allows an estimated average of 10,000 to each, a whale of a concession in view of the fact that a large per cent read two or three of the ten best ones, yet, out of a possible million readers, our estimate of 200,000 is but a pittance, of which only one out of ten read the editorial section.

The Negro monthly magazine in which problems affecting the current condition find place can hardly get a clientele sufficient to guarantee its existence even when supported by public charity and private philanthropy. The reason for it is plain: they are not sensational.

The sensational sheet cannot raise the standard of thought-life in the reading public. The conservative sheet without large capital cannot exist on the meager support. The problem resolves itself into a matter of capital or a healthy clientele, neither of which has any promising prospect among the children of Ham.

There are several respectable weeklies in the South, where the bulk of the 12,000,000 Negroes reside. Nothing has been more helpful in their life than these weeklies. Nothing could be more helpful than a respectable monthly review covering the field of Negro interests and enterprises; nothing would be much surer of accomplishment if a market could be found in the minds of those whose life need the service of a standard medium of conservative opinion. Any effort at Negro journalism not purely social, comic or sensational must sail between Scylla and Charybdis, the gutting rocks of hide-bound prejudices against conservatism in current Negro literature on the one side, and the gnawing chasm gaping for the wrecks of financial ventures on the other.

This situation is not the result of a low intelligence quotient, but of a feeble race consciousness in the aggregate of Negro readers.

There are large centers of population in the South consisting of hundreds

of thousands of Negroes who read; they are ministers, professional men, teachers and business men, leaders of their groups; but their reading is confined to current productions that omit much salutary opinion on their status and progress for no better reason than that it cannot come from any satisfactory source outside of themselves.

The city of Birmingham and the other cities of Alabama along with its rural population might as easily require one good monthly review of Negro doings as the other people require several dozen.

There are approximately 3,000 Negro teachers in the state who teach the Negro youth.

The race consciousness of these children must depend on their instruction; the source of their current information must be the literature read by their instructors; their attitudes toward race ideals and interests must be based on their information. They must make bricks without straw, build without tools and carry on in a circle whose radius can not increase beyond the circumference of their literature.

## Dr. Lyon Scores Notion Of Negro National Anthem

In Open Letter to James Weldon Johnson He Says Some-  
one Will Next Propose A Negro National Flag

By ERNEST LYON

This caption and production, "Negro National Anthem" by J. Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, formed a part of the recent Commencement program at Morgan College, Baltimore, Md. *6-19-26*

In fact, the anthem has been going the round of schools and colleges and without serious thought is being adopted as an appropriate thing for the use of our group. We are persuaded to inquire from its author, by reason of its title, what it can really mean, and is it intended to accomplish and for what class or group to which it can be applied. The qualifying term "National", is somewhat misleading and confusing. To our mind either "Racial Anthem" or the "Negro Spiritual Anthem" would have been more appropriate since the composition assumes the role of a spiritual homily.

### Only Two Nations

Now, there are only two independent sovereign Negro Nationals of African origin recognized among the sisterhood of nations. They are the independent republics of Hayti and Liberia. Hayti is French and Liberia is English. Both of these independent sovereignties have their own national anthem in which they glory and find inspiration to devotion and patriotism for native land. It is our judgment that neither one of these would be willing to discard their own inspirational National Anthem for one arranged by a subdued group,

whose social status in their own land is somewhat none-descript.

Neither Abyssinia nor the Dominican Republic can be reckoned in this group.

### Abyssinia

Abyssinia is ancient in its origin with an attractive history and a civilization distinctly her own. The Dominican Republic, made up as it is with a mixed group of proud Castilians would render unthinkable the adoption of such an effusion, for their national unity and devotion. The group, therefore, for which this so-called "National Negro Anthem" is intended must be the people of color in the United States of America—the descendants of Africans and Europeans, denominated Negroes as a race designation.

### American Citizens

The members of this group, however, with a few exceptions, are American citizens either by nativity or by naturalization. 8,12 naturalization. The native born Negro American contrasts the distinction of ancestral contributions in peace and in war to the founding and development of the American nation extending over a period of more than 300 years. The blood of their ancestors cemented the foundation of colonial liberty and sealed the document of freedom, which destroyed the iniquitous institution of African slavery in the United States. They should know no other anthem than the "Star Spangled Banner"—the accepted anthem of the American nation of which they are an important part of the body politic.

Any attempt to mislead and confuse the sentiment of patriotism and devotion to American institutions notably "The National Anthem"

which is the legacy of neither black nor white people but of all American citizens without regard to race or color, is not only confusing and misleading but also subversive of true patriotism and tends ultimately to create division of sentiment in the realms of patriotic endeavors among citizens of African descent, in the land of their birth and adoption. The national anthem expresses the unity of the citizenry of the country. In fact, it is the soul of the country itself.

### Example

Here is a potent example. During the deadly combat which raged between LeClere and Christophe, for the subjugation of Hayti and the re-enslavement of the Haytians, it is related that the black Frenchmen in the struggle, as if inspired by a sudden charm, amid the deadly conflict, began to sing the Marsellaise, the national anthem of France; and as they sang it, the white Frenchmen struck by its sentiment, came to a sudden standstill. Their sabres dropped and their hands fell lifeless, as it were, by their sides.

They could not fight the Marsellaise, because the Marsellaise stood for national unity, French solidarity and municipal comradeship. In fact, the Marsellaise stood for France herself, and to fight against her would be treason and death.

### American Flag

So the American flag, with its Stars and Stripes—the ensign of our nationality wherever seen, and the national anthem wherever sung, no matter by whom, whether white or black, must have the same effect upon the souls of American citizens, without regard to race or color, as did the Marsellaise on the souls of the Frenchmen—and no other anthem, Negro or white, must be allowed to interfere with the complexion of this sentiment, as long as the Star Spangled Banner is the nationally accepted anthem.

Now, if the black man can have a National Anthem in the United States there can be no objection to the white man having a National Anthem, which may be an anthem different in character and expressing sentiments in offensive terms. We need no national anthem other than the one we now have. If we need a Negro National Anthem, then we will also need a Negro national flag which will carry us on the verge of Garveyism. We need neither. We are American citizens and our unity as American citizens is recognized in the National Anthem, "The Star Spangled Banner", and any attempt to divide sentiment along these lines should be frowned upon for the good of coming generations no matter by whom inaugurated.



## The Listener

It is a Harvard man, Mr. Roscoe Conkling Bruce, of the class of 1902 (magnum cum laude), who is going to edit "Who's Who in Colored America"—a Hall of Fame for the negro race on this hemisphere. It will be no surprise if Mr. Bruce succeeds in producing a book of considerable length, with some famous names in it, even though he announces that the career of no famous person will be treated in the volume "unless the fact of the negro descent is clearly demonstrated." For this reason Mr. Bruce will exclude Alexander Hamilton, who was born in the West Indies, and Robert Browning, who had a West Indian grandmother. Mr. Bruce does well to exclude these. The legend of the "tar-brush" in Hamilton's case is an old and a persistent one, but there is really no good ground for it; though certain of Hamilton's portraits do indeed show what may be regarded as slightly negroid features, and there is undoubtedly a mystery not only about Hamilton's paternity, but also about his maternity. Was James Hamilton, the Scottish merchant in Nevis, really his father? Or only his foster father? Was his mother Faucette, the divorced wife of the Dane (?) John Michael Levine, or was she Miss Lytton, who subsequently came to this country and was tenderly cared for by Hamilton and his wife? There is this doubt, but in any case Hamilton's negro descent has never been proved, and suspicion is not enough upon which to establish it. Certainly Washington and other Virginia gentlemen who were associated with Hamilton were never influenced by any such suspicion. Mrs. Gertrude Atherton, who made some original researches into Hamilton's parentage, was thoroughly convinced of the Faucette maternity, but Mrs. Atherton wrote "The Conqueror" not only with a novelist's but an enthusiast's hand, and her entire willingness to belittle and question Washington, for the sake of making Hamilton appear the greater man, has cast a shadow of discredit on her entire work in this remarkable book.

As to Browning, the suspicion of negro blood in his case apparently rests on nothing but the disposition to assume that West Indian descent always implies a colored strain; which is by no means the case. Browning's mother, of course, was a German; it has often been claimed that she was Jewish, and that assumption seemed to be strengthened by the fact that Browning's face had a Jewish cast. But the best authorities deny the Jewish story. They do not deny that he was partly Scottish, partly German and partly English, which really seems to be mixture enough, without dragging in Palestine and Africa. For that matter, the "Jewish" physiognomy is by no means confined to the Jewish race.

But when it comes to undisputed negro descent, the editor of the "Colored Who's Who" will have a wide field, since the record is to include the dead as well as the living. Evidently he begins the list, chronologically, with Phyllis Wheatley, for the book is to be published by the Phyllis Wheatley Publishing Company. Who was

Phyllis Wheatley? Is it possible that the Listener hears any Bostonian ask that question? She was a negro slave girl, half school, half slave, who was brought to Boston by some Yankee slave-dealer in the year 1761. Packed as a child in the hold of a loathsome slave-ship, which had taken rum out to the Slave Coast to render her people helpless, she had the good luck to be bought in the market by a good man named John Wheatley, rather an easy one. There is no point in who permitted his intelligent daughters to this objection of the Indianapolis paper, give to the wretched little waif a good education in the English language and also that the christeners of the school might in Latin. Phyllis developed poetical talents, and at the age of fourteen wrote verses that were so good that they attracted attention from the cultivated Bostonians of the period, and in 1774 she visited England, and was taken up and patronized by the Countess of Huntington (of the famous "connection"), by the Earl of Dartmouth, by Rev. George Whitefield and others. But Phyllis returned to America in time to prove herself a good patriot, and a poetic tribute to General Washington, who in a letter, which is still served, thanked her cordially for it, and told her that "the style and manner exhibit a striking proof of your poetical habit." She visited Washington at his camp, by the way, and was treated by him and his officers "with marked attention." Phyllis had the misfortune to marry a worthless colored man, and spent her last years in wretched poverty. She died here in 1784. Luckily she is never known in his to get a ride back with some farmer as far as the Hollow. At all events, Mr. Coolidge knows what the circus means to the regular farm boy. It represents the wonder and the romance of the world; it is a dream of beauty and magnificence. And whether one were in after life a President, a doctor of divinity or even a social uplifter, one needn't be ashamed that as a fourteen-year-old one walked fifteen miles over a lonely road to see the show, and was made happy by it.

It is understood that the Colored Who's Who will include both Alexandre Dumas, who was a quadron of pronounced negro appearance, and Pushkin, the great Russian poet, for though neither of these was an American, the negro ancestors of both were West Indians. Neither of these great men ever made any secret of his negro descent. Precisely how Mr. Bruce brings Coleridge Taylor, the English composer, into an American anthology it is hard to say, as his negro blood went direct from Africa to England. Sir Conrad Reeves, the Barbadian Judge, was a West Indian. The list of unequivocal negro-Americans of genius or talent is long. It includes its editor's father, Senator Blanch K. Bruce, as well as Frederick Douglass, Booker Washington and Paul Laurence Dunbar, among those who are dead; and its list of living persons of talent of the negro race will be vastly longer than it could possibly have been ten years ago—so rapidly have negro poets, musicians, artists and actors been coming to the front within very recent times. It would certainly take something like a book even to enumerate them.

By the way, while on this subject the Listener may note his surprise that so well informed a paper as the Indianapolis News, in a recent editorial article on the christening of the new colored high school in that city as the "Crispus Attucks High School," should make this remark: "Of course, nobody knows who Crispus Attucks is, unless he has asked a school teacher or consulted an encyclopedia." The News says that the name was chosen by the pupils of the school. It adds: "With the best intentions in the world, of course, the name

## EXHIBIT RACE NEWSPAPERS AT UNIVERSITY

"Negro Literature Week" Ob-

## served At University of Nebraska When Negro Writers Are Made Known.

"Negro Literature Week" sponsored by Semper Fidelis, a literary organization at the University of Nebraska was observed March 15-21, the express purpose being to acquaint the general public with Negro writers and their works.

The week was ushered in by a program on "Negro Literature" rendered Sunday morning, March 4, at Quinn Chapel M. E. Church. All the musical numbers were by Negro composers. The literary field was covered in topical form, addresses on the Negro in Poetry, the Novel, the Short Story, in Music and in General Literature being given. The program was prefaced by a discourse on "The New Negro and Literature."

## Libraries Cooperate

The University and the Lincoln City libraries cooperated with the organization in putting the "Week" affair over—books by Negro authors were displayed in a conspicuous manner by both libraries. The librarians reported that the white patrons were much interested in the works. At the University library all the latest books were taken out the first day of the display. The city librarian said that the collection could hardly be called a display because the books were circulated as soon as they were put on the display shelf.

## Journalism Day

"Negro Journalism Day" was observed March 17, as a feature of the week. Ten prominent Negro newspapers arranged in a display fashion were displayed at the college bookstore facing the campus. The papers were viewed by hundreds the first day. The papers exhibited were "The Chicago Defender, the Baltimore Afro-American, the Pittsburgh Courier, the Norfolk Journal and Guide, the New York Age, the Kansas City Call, the Amsterdam News, the Chicago Whip, the Philadelphia Tribune and the Washington Tribune.

The Daily Nebraskan, official publication of Nebraska University carried a story of the exhibit on the front page aside from an editorial on "Negro Literature Week."

The organization believes that much information concerning Negro Literature was disseminated during the week and plans another observance much more complete for next year. The officers of the

Semper Fidelis are: Milton Bledsoe, Journalism '27, president; John Adams jr., Law School '28, vice president; Harold Adams, Law School '28, secretary; and Lloyd H. Williams, Pharmacy '28, treasurer.

## "Cum" Posey Visits City

Mr. Cumberland (Cum) Posey, of the Pittsburgh Courier and widely-known sports manager, was in the city this week with his Homestead Grays to engage in a two game series of baseball with the Norfolk Tigers. For a brief time, Mr. Posey was guest of the Journal and Guide.



## ECONOMIC DEVELOPMENT

It was just a few years ago that colored Cleveland was wabbling deep in the mire of lethargy. Although conscious of our ability to do, and possessed to a remarkable extent of the opportunity, we had not progressed economically. There were no real evidences of budding business independence, and our outlook was not particularly ~~rosy~~ *16-26*

Came the influx from the southland. Thousands upon thousands flocked to Cleveland, and presto, ~~business~~ *business* began to hum.

There are some of us who have been domiciled in the North for some years, who are not willing to give to the newcomer from the South his due, and are vainly trying to prove that the development of business has come solely from the increase in numbers and not by the coming to Cleveland of men of big vision from the South. And, regrettably, there has sprung up little, picayunish jealousies that do not tend to help the masses of us.

The HERALD is frank to confess that we believe that the business development in Cleveland is due in large measure to the push and up-reach of men and women of Southern experience, who have brought with them into the stagnant North, the eddies of live and springing enterprise.

More power to them!

## THE CHICAGO NEGRO

New York, Philadelphia, Washington, Baltimore and Chicago have over a hundred thousand Negroes each. For fullness of statement, we might as well include New Orleans with an even one hundred thousand, and is the only distinctively Southern city in the category. Chicago has the smallest number of any of her Northern sisters, and shows the greatest percentage of increase during the last census decade. But the Negroes in the windy city show a record of achievement and enterprise beyond all comparison with the other big five. For the past few years we have



heard a great deal about the Harlem Negro, and comparatively little concerning his brother in the other large cities. The New York press is almost the only organ of public opinion which is vocal throughout the nation. The great newspapers, magazines, and book concerns are located in the metropolis. Their carrying power reach the remotest ramifications of the nation. They have focussed attention on the local Harlem Negro and advertised him and his problems throughout the land, to all of the inhabitants thereof. And yet aside from certain emotional and sentimental excitements the Harlem Negro has less to his credit than can be truthfully claimed for the race in Washington, Chicago, Philadelphia or Baltimore. One searches in vain for any hopeful indication of a gratifying future of the New York Negro, in industry, business, race enterprise, solid achievement or moral outlook,

Chicago contains one hundred and nine thousand Negroes, against one hundred and fifty four thousand in greater New York. Comparison of accomplishments would be invidious. Chicago has the greatest Negro newspaper on earth. Although much further removed from the mass of the population than the seaboard cities, yet through superior journalistic enterprise she has easily outdistanced all of her rivals as the locus of the voice of the race. In addition to the *Defender*, which competing journals have agreed to step aside and let pass, there are the *Whip* and the *Bee*, crying as lustily as any to be heard within and without their balliwick. The windy city contains two Negro banks with combined resources of over three million dollars. One of these is a state bank, and the other is a National Bank and the only one of its kind in America, and for that matter in the world. I doubt whether there is a colored bank anywhere in the country that can equal or surpass either of these financial institutions in resources, volume of business and efficiency of management. Two strong insurance companies have not only their home offices here, but inception, origin and compelling energy must be accredited to this city. The visitor is amazed at the rapidity with which the Chicago Negro is acquiring homes. Grand Boulevard is a beautiful residence street stretching through the city, which is surpassed in landscape engineering and residential adornment by few streets in America. A very few years ago the wealthiest citizens of the city laid out this street for their own exclusive abode. Now it is owned and occupied by Negroes from end to end. I do not pretend to understand how they have been able to buy and maintain these magnificent establishments. But the fact astounds me. There is nothing like it—nothing approximating it on this continent.

Van Vechten, with great artistic skill, has sized up the Harlem Negro's summum bonum, in "Nigger Heaven." Blow off the froth and frith and what is the solid residue?.

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Chicago Negroes own and operate successfully two of the largest colored hotels in the world. As I travel about the country from place to place, I find it most difficult to secure satisfactory stopping places outside of private residences and Y. M. C. A. buildings. I certainly pity the Negro who arrives in New York, Philadelphia or Baltimore, if his terminal facilities have not been previously provided for. This has always struck me as a curious comment on Negro efficiency or inefficiency. All of our cities teem with new comers, visitors, transients, boarders and lodgers, and yet the stranger and the visitor can hardly find a comfortable place to lay his head and rest his weary limbs. The Chicago restaurants are the best in the country. The besting thereof is the tasting thereof. While one cannot say as much as he would like to say about that phase of business enterprise which has to do with the buying and selling of commodities, yet the windy city in no degree falls behind its rivals. The Negro real estate dealers do the most active and effective business of all. They transact real estate deals of a magnitude and on a scale which would put other places to shame. The Chicago Negroes have a vital relation to the politics and government of the city of which they form a part. They control complete political units in sections where they have the numerical ascendancy. The Negro leader is not merely the petty henchman of some white over boss, but is the leader in the one hundred per cent interpretation of the term. They elect members of the city council, state legislature, judge of the court, and in the near future, they will send a Negro to the Congress of the United States. By virtue of their political weight they demand and secure appointive positions of the highest pay and importance within the gift of the city and state. New York, Philadelphia and Baltimore must hang their heads in chagrin as they look upon the triumphant Negro in Chicago in local and city politics.

The limitations of this release will not permit me to go further into fuller details of the

features in which Chicago excels other cities. She has the largest, best equipped and managed hospital, except the ones at ~~Turkey~~ *Turkey* and Washington, under direct support and management of the federal government. She has a greater number of doctors and lawyers per capita than her rivals. The Negro contingent of the great Baptist denomination of three million members lives and functions here. Her religious life is as active and assertive as any. Secret fraternities are planting headquarters in its lake metropolis. Bishops of the several branches of the Methodist churches are establishing episcopal residences. The social life is all agog. No city can surpass her in the abundance and splendor of hospitality. Small wonder that she is gaining the name of the convention city.

In no feature of their life does the Chicago group fall below the average, and in features, she equals most, and in several she surpasses all.

What is the cause? Wherever there is an effect, there must be a cause. The Chicago Negro is made of the same flesh and blood and mind stuff as the rest of their fellow race men. Then how, it must be asked, did they get the start of the majestic world? and how do they hold it?

As I have analyzed the situation, it all resides in the spirit. They are able because they believe they are able. They have faith and confidence in themselves. According to thy faith, be it unto thee. I have more than once said to representatives of this group—"You people act as if you believed you were free." After all freedom is a state of mind. They still persist in this belief. Even the race riot did not get their goat. A white man told me five years before it happened that State street would be the scene of a bloody race conflict. But Chicago and Illinois were the only jurisdictions that undertook to handle the race riot in a statesman like fashion. The race commission composed of the choicest representatives of both races cooperated in ferreting out the causes and prescribing the remedy. The resulting book—"The Negro of Chicago"—still remains the clearest presentation of the

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question available to the student of race relations.



# Woman Speaker Praises Negro Genius, Patriotism

TIMES

TOLEDO O

NOV 12 1941

The Negro has always been a patriot, had reserved all the stone and brick even when the land of the free was to itself and left black Florida a the home of the slave. Mrs. Robert Morris declared in her lecture on "The New Negro" in the community hall on the head when they fall, that the first Congregational church do falling shingles.

Thursday. Mrs. Morris said that the misguided efforts of Harriet Beecher Stowe and other sentimental novelists have done the Negro an injury in that they took a fundamentally wrong attitude to ward him.

"Lincoln emancipated the body of the slave, but the grandchildren of those slaves are finding their own spiritual emancipation today," she said. "The Negro wants less charity and more justice, less sentimentality and more common sense. He needs time to repair the warped psychology of his race. He is shaking off the psychology of implied inferiority. He is not so much a problem as a potentiality."

Mrs. Morris named the migration of the Negroes from south to north since the beginning of the war as the most significant and romantic migration of modern times.

She traced the ancient African civilization which included the discovery of the use of iron and smelting, the organization of the village unit and the establishment of an artistic standard of beauty.

"The development of the Negro was arrested in about 1600, when the slave trade was instituted by Christians," she said. "But they did much pioneer work in America. There has been a faithful Negro with every great explorer."

Mrs. Norris declared that the Negroes have displayed genius in every form of art, and cited the importance of Negro spirituals as authentic folk music, the standing of William Stanley Braithwaite as literary critic, of Paul Lawrence Dunbar and James Weldon Johnson as poets, of Charles Gilpin as actor, and of a large number of Negro sculptors, artists and inventors.

"Oppression has been powerless to prevent the Negro from expressing his gifts," she said. "Our prosaic civilization needs his genius. Each race has much to give to the other."

## 'GOD IS COLORED'

By Wm. Pickens

Because so many more whites than colored suffered from the hurricane in Florida, one white business man in conversation with a colored Baptist minister commented to have said: "Really I believe God is a Negro because he destroyed so many of us... and hardly touched you all."

This white man overlooked the fact that Florida white people had monopolized all the mansions and big houses to live in, and compelled the Negroes to stay in the little houses and shacks, and that more people get killed and hurt when mansions collapse than when shanties

The Negro did not find much of a market for the sort of college education he acquired in the old schools. But they were the only schools he had. They were financed from the North and through his own meager efforts in the South. It is just within recent years that the South has recognized the need of college training for Negroes. North Carolina and Virginia are pioneers in this new vision.

The Negro is "class-conscious." All groups that have endured any form of oppression are class-conscious. Who are more so than the Jews, or the sons and daughters of the confederacy? Who is more so than Mr. Saunders when he proclaims "this is a white man's country?" Who is more so than the professional Englishman? or, the professional Southerner?

One of the worst enemies of the Negro is the white friend who persists, in spite of the Negro's advancement in all the desirable qualities of citizenship, in regarding him as a type, rather than a human being. We do not believe that Mr. Saunders has fallen into that error. We prefer to believe that he is more progressive, more optimistic, broader.

No American Negro will ever forget that he is in a "white man's country." He is not a forcible trespasser here. The white man brought him here, enslaved him, freed him, made him a citizen, nullified his citizenship, started him over again. The term is odious. It is the shibboleth of the Invisible Empire, the insignia of every man who wants to befriend the Negro and hold with those who might not approve. It is the shadow of weakness, the soul of fear.

More trust, less distrust, in the attitudes of both races would be a good balm for the troubles Mr. Saunders has discovered. In spite of all that is said and done, a very genuine and peculiar attachment exists between the Negro and the American white man. The latter is generous to a fault, more so to the Negro than toward any dissimilar group that ever occupied the same space with him. The former is loyal and appreciative. He goes to war and gives his life for this "white man's country" with a gladness that approaches idolatry. Where else in all the history of mankind, is there so much of romance, so much of tragedy, and so much that puts to its highest test the teachings of Jesus of Nazareth, as in America?

## The Negro's Worst Enemy

By W. O. Saunders, in the Elizabeth City (N. C.) Independent

If I were asked to name the worst enemy of the Negro race in America today, I would say that that enemy is to be found within the ranks of the Negro race itself.

The worst enemy of the Negro is not to be found within the white race; the Nordics are far busier hating and fighting one another.

When a gang of red neck whites steps aside and lynches a Negro it is only an incident: brute natures must satisfy their blood lust and they take it out on the Negro because they can get away with it; they are too cowardly to strike elsewhere.

The greatest enemy of the Negro in America today is the insolent, bumptious, aggressive, class-conscious, half-baked product of mediocre Negro colleges and universities that ape the antiquated and now generally discredited academic methods of our white colleges of half a century ago.

The colleges of the past turned out gentlemen; they taught men to live, to know what to demand of life and how to use it. But they failed to teach men how to make a living. They turned out a lot of charming, if top-lofty, gentlemen who could read Greek, Latin and French; quote Bacon, Chaucer and Spencer; name all the flowers in their ancestral gardens; ride a horse; mix a mint julep; hold a tea cup correctly, etc. But they didn't turn out men equipped to buck a practical, busy, every-day world. The result is that these fine gentlemen of the old school, —or old schools if you please,—who learned much about how to live and nothing at all about making a living, have found themselves shunted aside in this modern world by a lot of uneducated come-ons from the ranks of the plain people.

Our country is ruled today largely by an unlettered aristocracy of wealth that mastered the practical business of making a living while our old aristocracy of culture was learning how to live.

I visit Negro schools and colleges occasionally and find them laying much emphasis upon the dead languages. They resent the Booker Washington idea of vocational training and think they are catching up with the white man by getting an academic education that has usually resulted in economic failure for the white man.

Now comes the bumptious, half-baked product of a makeshift Negro college somewhere in the North to tell the Negro of his rights and insist that he stand up and fight for them. He is doing his race a grave injustice and will succeed only in fomenting racial antagonisms that can only result disastrously for the weaker race.

I recognize every right of the Negro; I deplore every injustice done the Negro by my own race; I resent discrimination against the Negro in religion, in politics, in industry. But this fact holds: This is a white man's country.

This is a white man's country in which the colored race is outnumbered ten to one. Woe unto him in so hopeless a minority who would attempt to assert himself too boldly or exercise an aggressiveness displeasing to the majority. He is in a fair way to get his head knocked off and be trampled under foot. He can never step over a white man; that colored man is wise who listens not seriously to the race-conscious leader, but who follows in the footsteps of his wily old father and grandfather who knew how to step around a white man, keep on good terms with him and get the most out of him.

Oh, I know how the heart of the Negro is grieved at the stigma that attaches to his color; I know how his head is bowed and his heart is crushed by the inhumanities of white mobs that rend and tear his helpless brethren on occasion; I know how the refined nature of the better class Negro shrinks from the insults that come from his daily contacts with ignorant whites.



# Negro Day Celebration

## Attracts Huge Crowds

Events Passed Off In Orderly Manner—5,000 To 6,000

Yazoo's Negro Day passed off without mishap of any kind, and it was one of the quietest and best behaved crowds that has assembled in Yazoo City in a long time.

Records of the police department of the city show only one arrest for that day—and he was a white man who had too much of the "cup that cheers" under his belt, and found his way to the city bastille.

The negro parade of decorated cars and floats went off about as planned, though starting a little late. The decorations were artistic and effective, and many of the cars and floats would have graced a much larger celebration.

It is estimated that around five to six thousand negroes were visitors in Yazoo City for the events of this big day and celebration arranged through the Yazoo Chamber of Commerce, and that it was a success is acknowledged by all. There was plenty to eat and refreshments of all kinds, a free barbecue supplying the crowd, besides a dance and other features for the entertainment of the negroes.

This movement was started by the Yazoo Chamber of Commerce when preparations were under way for the July 15th celebration here. It was the thought of these interested that the negroes of this section were entitled to some show of appreciation from their white friends for the trade they have favored Yazoo City with in the past.

The celebration was timed as the second day of the first annual convention of the Afro-American Sons & Daughters, a negro fraternal order which is doing much good work for members of its race.

There were more than 400 delegates registered at the Afro-American Sons & Daughters Convention, in session here Wednesday, Thursday and Friday of last week, besides many others who were in attendance at the convention but not as registered delegates. The auditorium of Mt. Vernon M. B. Church, where the sessions were held, was well filled at each meeting, and a pleasant and profit-

able convention was reported from all sides.

The prize winners in the bag parade, headed by T. J. Huddleston, custodian of the Afro-American Sons & Daughters in a beautifully decorated car, were as follows:

Clara Crump, \$2.50.  
Ed Miller, \$2.50.  
Lena Lindsey, \$2.50.  
M. B. Wright, \$5.00.  
C. H. Walker, \$2.50.  
M. S. Harvard, \$2.50.  
Elijah Southerland, \$10.00.

Winston Salem, N. C., Oct. 23, 1926.

### MAY 6 - 1926 NEGRO MINISTERS URGE BETTER TREATMENT FOR THEIR RACE.

The interdenominational ministerial assembly of North Carolina composed of negro ministers from all over the State which met in this city, the past week, drew up a message which they broadcasted to the people of the State urging that more generous treatment be accorded the toilers of their race in the matter of wages and housing facilities. The message in part reads as follows:

The ministers of the gospel, the God called, and commissioned, are God's watchmen upon the wall. With sweep of vision that takes in the now and the hereafter, they may survey the varied interests of humanity; rejoice over efforts which mean the progress of men toward the full enjoyment of the true, the beautiful and the good; and applaud every triumph of righteousness. They may view with alarm and sorrow any attempt to weaken faith in God, and rob Him of the honor due Him; any attempt to subvert truth and substantiate error. As God's messengers we should be awake, observant, brave. Awake to the nature and tendency of events, happenings in the world of matter and thought; observant of the influences which so mightily affect life, and brave enough to condemn wrong. Cheerful and hopeful we ought to be and are, wishing and expecting for our people

and our country the best conditions that intelligence, virtue and religion can give.

In a democracy like ours, every man has a right to life, liberty and happiness. The human life should be sacred, and no hand but the hand of justice, which is the hand of God should take it. Here liberty should be the boon of every man to exercise anywhere and everywhere in a lawful, sweet and amiable way. Here happiness should be the nectar that should fill the cup of every man, as by industry, economy, sobriety, intelligence and God-service he may be able to fill it.

Whereas, a living wage is necessary to decent support. Be it Resolved: First, that we appeal to employers everywhere, to give the toilers a wage commensurate with the service rendered, and the cost of living.

Second: That we appeal to landlords to give better housing conditions, and not impose exorbitant rents.

Third: That we urge our people to deery indolence and put a premium upon industry and economy.

Fourth: That we deeply deplore the moral laxity, and emphasize the necessity of an intensive home training.

Fifth: That we heartily approve the splendid efforts made in North Carolina to give our children ample facilities for public education.

Sixth: That we encourage the tendency of religious denominations to cordial fellowship and cooperation in the work of advancing the Master's Kingdom.

Seventh: That we heartily endorse the work of the national and local prohibition agencies.

Respectively submitted by committee on findings.

Revs. F. R. Mason, M. F. Gregory, C. A. Stroud, G. J. Thomas, E. B. Nichols, J. P. Morris, R. Peters, A. Hawk and J. A. Boone

### PRAISE NEGRO AID TO NATION

Speakers Say Only Culture Truly American Came From That Race.

The contributions of the negro to the making of America were outlined by negro speakers last night at the forum of Community Church, Park Avenue and Thirty-fourth Street.

Two outstanding contributions have been the negro's labor and his fight for freedom, declared Dr. William E. B. Du Bois, editor of The Crisis. James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, told of the negro's contribution to music, declaring that the only things cultural in American civilization that have come out of American soil have been from the American negroes. He enumerated folk lore, which originated from negro slaves; dancing in its every phase, even down to the Charleston; American popular music, which he said originated directly with the negro, and finally the negro spirituals.

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TAMPA, FLA., June 11, 1926.

### OCT 23 1926 NEGROES ASK RACE EQUALITY Speakers Demand Blacks Band for Revolution.

By The Associated Press

Philadelphia, Oct. 23 —Calling on "colored America" to band together for a new revolution, not for national independence, but for "American equality and American rights," the National Equal Rights league, in annual convention yesterday demanded "equal rights for all," regardless of race or color.

President Coolidge was urged to "remove the segregation of employees at Washington," and Congress was called on to repeal the segregated beach statutes.

The action of the convention was set forth in a "sesqui-centennial declaration of rights," which characterized as violations of the constitution all race segregation, denial of civil rights, lynching and disfranchisement.

The Rev. George Frazier Miller, Brooklyn, N. Y., was elected president of the league. Thomas H. B. Clarke, was elected vice president. James Neill, recording secretary; Maurice W. Spencer, treasurer; all three residents of Washington, D.C.

### RACE TO PRAY, NOVEMBER 25, FOR RELIEF

Brooklyn, N. Y. —An appeal to the race to adopt incessant individual prayer and group prayer as a means of attaining the commonwealth of the future was issued today by the president of the National Equal Rights League, Rev. George Frazier Miller, pastor of St. Augustine's L. B. Church here. This is the first measure of the Sesqui-Centennial Plan of Crusade

for Rights adopted by the League at its 19th annual meeting and race convention in the birth city of the Declaration of Independence last month. *Baltimore Md.*

The President of the National Equal Rights League sends greetings to the colored people of America, and requests them, in their devotions Thanksgiving Day, or other days of prayer and religious devotions, to petition our Heavenly Father with the invocation following, or with prayers to like effect:

O Almighty God, who are a most strong tower to all those who put their trust in Thee, whose Holy Spirit directs and demands the souls of faithful men, do Thou protect the weak throughout this broad land of the United States of America, and show to their oppressors the light of Thy truth, to the intent they may see the error of their ways, and turn to the meting out of justice to all mankind, in Thy faith and fear, that Thy name be glorified wherever it is known; through Jesus Christ our Lord. Amen.

SALT LAKE CITY  
UTAH

### OCT 19 1926 NEGRO CULTURE SPEAKERS' THEME

Achievements of Race in Literature, Art and Music Are Discussed.

TAKING up the subject of "The Negro, Culturally and Spiritually," Mrs. C. G. Plummer, with Mrs. C. D. Moore collaborating, furnished a thoroughly interesting program at the Short Story club meeting, which was held Monday afternoon at the home of Mrs. R. I. Branning. The two speakers discussed all phases of the negro's accomplishments in the field of the arts in present times. "There is happening today," began Mrs. Plummer, "what someone has called a resurgence of the peo-



ple,' with this race that has heretofore suffered from the 'mob spirit' in literature. It presents to American writers the greatest possible opportunity that could be given them today. There is a great interest in this subtle, elusive topic."

In analyzing the beginnings of the cultural life of the negro, presenting the "problem of the twentieth century," Benjamin Brawley's work on the American negro was quoted. This considers the strange experience of the black man in suddenly discovering his outcast condition, that he apparently has two souls in one body, and is trying to merge himself into a new body without the loss of either of his souls. He believes that the negro has a message for the world.

#### PAST IN REVIEW.

The negro's status before the emancipation, which to him offered the key to the promised land, was reviewed, as well as the immediate results of that emancipation with the negro awakening to realization of his political enfranchisement, and his struggle for educational enlightenment.

"If we would come to an understanding of the negro," said Mrs. Plummer, "we must rid our minds of prejudice. The highest hope of the race lies in the leavening that must come through its cultural side. The question is, what is the black man's intrinsic value, what has he to offer to the other races of mankind. Hidden deep in his being is the assurance of infinite spiritual power, but he is wholly without art in contacting that power. Amazing cheer and an exultant optimism are his—a totally different reaction perhaps than any other race would have manifested under his experiences."

Mrs. Plummer took up, in turn,

the leading negro exponents of the various arts, foremost of whom, she stated, must be considered W. D. B. Du Boise, probably the leader of his race in America, who is editor, author and educator. William Braithwaite, leading poet of color; Charles W. Chesnutt, short story writer; James Weldon Johnson, poet, editor, author, who has held several posts as United States consul, and the well known Paul Laurence Dunbar were among those mentioned in the field of literature.

#### HAS ACHIEVED IN ART.

"In drama, as in no other field, the negro has found the way hard," the speaker continued. "He is particularly gifted as an orator, his possibilities here being almost unlimited. And the art of the negro, I am quoting an authority, has merit that entitles it to a place among the schools; its strong quality is its aliveness; it springs from the intuitive taste of a primitive people. It reveals no creative imagination, but has, nevertheless, certain phases that cannot be excelled in art."

"Painting would naturally appeal to a negro," she went on. As examples of what the negro has done in this branch of art, she named several, particularly William E. Scott, the mural painter of Indianapolis, whose work may be considered constructive. And Henry O. Tanner, probably the greatest of them all, who suffered and struggled that he might find expression of his genius through his chosen medium. Tanner's work first won recognition in Paris, where he won several prizes, and the world now does him honor. His special forte is in the portrayal of religious subjects, one of his greatest being the "Christ and Nicodemus."

#### NEGRO'S HIGHEST EXPRESSION.

"Music is not merely music to the negro," Mrs. Plummer declared, "it

is the channel for the soul expression of the race, and what it reveals through them is certainly beauty. The foremost composer today among them is probably Henry T. Burley, whose work displays the greatest technical excellence. He is baritone soloist in a large New York church, and has won worldwide recognition. Roland Hayes, too, is an outstanding figure. The spirituals are the classical folk songs; they are the lyrical creations of the African mind. A sort of wild chant, but compelling, they are spontaneous utterances of the human soul."

"Benjamin Brawley has said," Mrs. Moore added to the discussion, "that intellectually and physically the black man has had his highest degree of advancement in America. Politically he is freer, socially happier than in any other part of the world. The most serious charge brought against him, intellectually, is that he has not developed an organizing mind. But we must have patience with him; he has had but sixty years in which to

develop. There are some who predict the disappearance of the race, through absorption or otherwise. Many ridicule the idea that the negro is to be taken seriously, but surely though slowly the movement grows, and some day adjustment will come and the negro will cease to be a problem."

**TRIBUNE**  
CHICAGO, ILL.

OCT 25 1926

#### THE NEGRO'S ACCOMPLISHMENTS.

Chicago, Oct. 22.—In THE SUNDAY TRIBUNE I noticed two articles, one under the caption, "Policeman Shot by Negress," and the other, "New Playground Is Dedicated." The former describes the shooting of a policeman by a "Negro woman." The latter article accompanied by photograph informs its readers that the playground located at 37th street and Rhodes avenue was "named in honor of Ald. Robert R. Jackson of the Third ward." In this case there was no reference to the nationality of the alderman who is a Negro man.

It is one small voice, but an earnest one, that calls out its denunciation of your reference to a Negro woman as a "Negress." You failed to tell your readers that Ald. Jackson was a Negro. Why? It would be as interesting to people of culture [rich or poor] to know the deeds of merit accredited to the Negro race as the scandalous things are to the narrow-minded ones.

MRS. OPHELIA COLEMAN.

## BUILDING A RACE

Building operations are mostly beset with difficulties. Particularly is this true when it is to be done on a broad scale, with rough material, green workmanship and poorly organized crews. The difficulties increase infinitely as we pass from the ordinary mechanical stages of construction where engineering maps and blue prints furnish exact plans and measurements to follow into the realm of constructive effort where measurements are uncertain, material inadequate and organized operations hindered on every hand by both outside and inside impediments.

But this is the Negro problem and practically, all his own.

The opportunity for effort at race building has recently come to the American Negro under conditions that give him a fighting chance. To say that he has made good of his opportunities is perhaps not the whole truth, but to say that he has had a severe trial and made rapid advancement considering the downward pressure of ignorance and the American prejudice is at once a flaming compliment to his power of endurance and his ambition to develop. Slowly, it is becoming a part of his creed to believe in himself as the architect of his own fortunes; surely, he is coming into a knowledge of the fact that every race is its own builder.

To consider the task before him, the material and the means by which it may be accomplished must engage his efforts and become the central thought in his life.

The material increments necessary are physical, mental, and economic.

The foundation must be physical. No race can build without this, nor is there any alternative to be chosen nor any substitute to be accepted for the physical increment in Negro life. Statistics show that mortality rates among Negroes, both for infants and adults, are higher than those for whites. The causes, of course, lay in conditions of living, habits of life, disadvantages due to civic pressure, and, in general, some lethargy and much ignorance.

The infant mortality rate is due to ignorance and to living conditions imposed by economic disadvantages and unsanitary quarters. The rigors of the struggle for existence among the poor cause the neglect of infants. The meager wages paid for unskilled labor and the high cost of necessities work hardship that increase the difficulties and lower the resisting power of life under these conditions. Infants naturally succumb at a higher rate on account of their low resistance and many that survive infancy are encumbered with physical handicaps.

The importance of the question of health is not as much a matter of education on health rules as it is a matter of organized effort at civic protection and sanitary housing. The number of bread-winning mothers is increasing as much on account of the prevalent divorce evil as the meager returns from unskilled labor incompatible with the high standards of living. This, coupled with poor hospital facilities and poor service in recording data in registration areas makes the infant death rate actually high and the means of combatting it more a problem of civic interest.

The health and housing problem, as it affects the Negro, will not receive its due consideration until organized effort through the smaller units of national Negro organizations take it up with earnestness and civic zeal. Local effort may affect local situations, but a general trend in the public mind and the public interest must be made by agencies under Negro control.

Race building requires first life and health conservation and then mental and economic development are sure to be built on a good base.

Next to Negro health as a general proposition Negro education is important as a means of preparing and making the race substantial.

It is the education of a race that determines its survival qualities and it must produce what it might need to supply its demands for independent life whatever the available supply from other sources. It must produce it as good in quality if not as large in quantity. Economic independence assumes the preparation to meet competition in supplying the needs of life and education cannot vary from the standards set for the best without imposing a vital weakness in the heart of the structure. Those schools and those educators that promote a standard of education among Negroes lower than that among the whites are compromising on the quality of material in the race structure.

The economic increment in race building must remain small as long as the surplus above the substance necessary to provide necessities is absorbed in social and pleasureful expenditures. This accounts much for retarded economic progress. Wealth is accumulated only by consuming less than one produces and the economic progress of the race is proportioned to its application of the principle that the poor man's greatest revenue is economy.

Standards of service require standards of accomplishment in preparation for it. The Negro wants the best professional service. He cannot have it from his own people except they are prepared to give it and Negro professional men of short standard training cannot compete for the race's business without it. The economic loss arising out of lack of ability to compete in the chosen field of professional work is a considerably large factor in the discouragement that limits professional effort. In fact, in the case of the professional Negro, nothing is ever taken for granted and proof of superior ability is necessary.

Any difference in training should be on the side of severe technical routine for the Negro, if education would fully accomplish its purpose in race building.

The effects of low organization coefficient can be best overcome by examples of success in ventures where organization is necessary. The organization habit, at present, displays its strongest tendency in social activities and standards of living are so affected by this that inadequate incomes are kept depleted by a constant drain for social purposes.



ple," with this race that has here-  
tofore suffered from the "mob spirit"  
in literature. It presents to Ameri-  
can writers the greatest possible op-  
portunity that could be given them  
today. There is a great interest in  
this "white elusive topic," and has

## PAST IN REVIEW

**TRIBUNE**  
CHICAGO, ILL.

05125 1926

# THE NEGRO'S ACCOMPLISHMENTS

Chicago, Oct. 22.—In the *Sunday Tribune* I noticed two articles, one under the caption, "Policeman Shot by Negroes," and the other, "New Play Ground Is Dedicated." The former describes the shooting of a policeman by a "Negro woman." The latter article is accompanied by photograph informing readers that the playground located at 37th street and Rhodes avenue was "named in honor of Ald. Robert F. Jackson of the Third ward." In the case there was no reference to the Negro woman who is a Negro.

HAS ACHIEVED IN ART

"In drama as in no other field, the negro has found the way hard," the speaker continued. "He is particularly gifted as an orator, his possibilities here being almost unlimited. And the art of the negro, I am quoting an authority, has merit that entitles it to a place among the schools; its strong quality is its aliveness; it springs from the intuitive taste of a primitive people. It reveals no creative imagination, but has, nevertheless, certain phases that have excelled in art."

MRS. OPHELIA COLEMAN.

## HIGHEST EXPRESSION.

NEGROS is not merely music to the  
"Music is not merely music to the  
negro," Mrs. Plummer declared. "It

Building operations are mostly beset with difficulties. Particularly is this true when it is to be done on a broad scale, with rough material, green workmanship and poorly organized crews. The difficulties increase infinitely as we pass from the ordinary mechanical stages of construction where engineering maps and blue prints furnish exact plans and measurements to follow into the realm of constructive effort where measurements are uncertain, material inadequate and organized operations hindered on every hand by both outside and inside impediments.

9-4-36

But this is the Negro problem and it has recently come to the American Negro under conditions that gave him a flaming answer! To say that he has made good of his opportunities is perhaps not the whole truth, but to say that he has had a severe trial and made rapid advancement is at once a flaming compliment to his power of endurance and his ambition to develop. Slowly, it is becoming a part of his creed to believe in himself as the architect of his own fortunes; surely, he is coming into a knowledge of the fact that every race is its own builder.

To consider the task before him, the material and the means by which it may be accomplished must engage his efforts and become the central thought in his life.

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The infant mortality rate is due to ignorance and to living conditions imposed by economic disadvantages and unsanitary quarters. The rigors of the struggle for existence among the poor cause the neglect of infants. The meager wages paid for unskilled labor and the high cost of necessities work hardship that increase the difficulties and lower the resisting power of life under these conditions. Infants naturally succumb at a higher rate on account of their low resistance and many that survive infancy are encumbered with physical handicaps.

[illegible][illegible]

the public interest must be made by agencies responsible for the protection of the public interest. Race building requires first life and health conservation and then mental health conservation. We must be sure to be built on a good base.

and economic development are said to be more important than making the race substantial. Next to Negro health as a general proposition Negro education is important.

It is the education of a race that determines its survival qualities and ant as a means of preparing and training the youth of the race to meet the demands for independent life.

must produce what it imports because it cannot otherwise obtain the available supply from other sources. It must produce it as far as possible in large quantities. Economic independence assumes that whatever the available supply, it must be produced in large quantities.

in quality if not as large as a university. The emphasis is on preparing students to meet competition in supplying the needs of life and education. The standards set for the best without imposing a view from the standards set for the best without imposing a view

cannot vary from the standard. Those schools and those educators who are weak in the heart of the structure, those schools and those educators who promote a standard of education among Negroes lower than that among whites, are the ones who are weak in the heart of the structure.

that promote a separation of the races, and that the whites are compromising on the quality of material in the race suits.

This accounts much for retarded economic progress. The economic increment in race building must remain small as long as the surplus above the substance necessary to provide necessities is absorbed in social and pleasureful expenditures.

Wealth is accumulated only by consuming less than one produces and the economic progress of the race is proportioned to its application of the principle that the poor man's greatest revenue is economy.

Standards of service require standards of accomplishment in preparation for it. The Negro wants the best professional service. He cannot have it from his own people except they are prepared to give it and Negro professional men of short standard training cannot compete for the race's business without it. The economic loss arising out of lack of ability to compete in the chosen field of professional work is a considerably large factor in the discouragement that limits professional effort. In fact, in the case of the professional Negro, nothing is ever taken for granted and proof of superior ability is necessary.

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The effects of low organization coefficient can be best overcome by examples of success in ventures where organization is necessary. The organization habit, at present, displays its strongest tendency in social activities and standards of living are so affected by this that inadequate incomes are kept depleted by a constant drain for social purposes.



"GOOD DARKIES"

Although the North woke more than a year ago to the realization that there was in these United States of America a New Negro, a colored American who shared only color in common with the conventional Uncle Tom type, the South is only now shaking itself from a deep slumber to discover that the old type of Negro is either completely gone, or is at least moribund.

One of the most picturesque and sentimental public recognitions of the passing of the Uncle Tom type is under way in Louisiana where a southern gentleman with tender memories and lavish hand is about to have erected a statue in memory of "the good old darkies" of bygone times. He is seeking to immortalize the man who gave unending service and asked no reward but the smile of the master; the man who basked in the favor of "the great house" on one day, and who cringed from the lash of the whip on the next.

To conceive the state of mind which prompted the action of this gentleman is not hard. To sympathize with that attitude is quite another matter. In sentimentalizing over the dead days of slavery, in parading the sentiments which swayed the southerner in that day, without any attempt to keep abreast of the progress of the Negro since he left bondage is to foster the essence of the feeling which superimposed race prejudice upon the institution of slavery.

And the South needs no reminders to bear in mind its one-time prosperity based on the free labor of black workers. Those things it should be encouraged to forget, or to put away in a sane appraisal of the achievement of the erstwhile slave, for the attitude of the embittered ex-slave holder is a poor foundation for the seeds of racial tolerance which must eventually grow if this country is to gain its highest potential peak of greatness.

Let the white southerner in place of a statue to "good darkies" erect monuments to the brilliant group of Negro scholars, writers and artists which has grown up since slavery. Let him read the literature of the Negro if he would put his finger to the pulse of the creative power of his former servant; let him hear Negro orators if he would listen to the persuasive eloquence of an age-old race; let him bathe his soul in the joy and sorrow of Negro music if he would purge himself of pettiness, and if he would come to a realization of the Negro, not as he was, hopelessly enslaved, but as he is proving himself today.

FLORIDA AGAIN

At the time of the Florida hurricane the Associated Press claimed that Negroes were not hard hit. In fact, it was contended that they suffered very little. We suspected that this was not true, and suggested that it was very improbable that the poorest part of the population would suffer least in such a disaster. Our exact words were, in part: "The papers had stated that the colored people were not hard hit like the whites. This is preposterous on its face. In the first place, where there is a flood one-story houses are injured be-

fore two, three and twenty story buildings. Next, the colored people, representing the economically poorest part of the population, had more limited supplies than the whites. In other words, we mean to sound the warning that the southern representatives of the Associated Press would deliberately give out this impression in order to divert attention from too much ministering to Negro needs. Is this too skeptical? Are we unduly inclined to disparage their justice? We think not, for the southern representatives of the Associated Press showed their hand clearly in reporting the dead and the wounded. Everybody from a millionaire to a nobody among the whites was quickly identified and reported by name, whereas all colored persons were reported, 'unidentified Negro.' The Negroes were not identified, nor was any effort made to find out who they were."

That the editor of the Bee knew what he was talking about may be gleaned from the following editorial appearing in the St. Louis Post-Dispatch, October 15th: "It is charged that in totalling the dead in the Florida hurricane, colored people were not counted. The country has good reason to suspect that the effect of the storm upon real estate values was all that did count."

This is not the only prophesy of the Bee which has come true. Most of our predictions turn out just about one hundred per cent. That is because we use scientific methods and don't merely feel our way. The Florida case is no exception.

# RACE PROGRESS EXHIBITION TO OPEN HERE MON.

Six Nights At Peoples Finance Building Auditorium. Educational and Entertaining Programs To Be Rendered

New Features Every Night. Beautiful Queen Will Be Crowned On Saturday

The Pageant of Progress which will open for a six-nights run at the Peoples Finance auditorium commencing Monday night, promises to furnish a unique entertainment as well as a diffusion of a deal of information on race progress.

The management says that nothing like it has ever been seen in St. Louis. The exposition will open with a pageant depicting race progress. Mrs. D. W. Bowles will have charge. On this night, those who desire to enter the contest for queen may do so. There will be an elimination contest on the first night. The judges are: Robt. S. Abbott, Editor Chicago Defender; Claude A. Barnett, Director Associated Negro Press; Chas. C. Dawson, Artist and Mrs. Ada Crogman Franklin, of Kansas City. Miss Grace Nichols will preside.

Tuesday night the social side will be seen. Wednesday night a piano concert followed by a contest between the Pullman and the Missouri Pacific Quartetts. On Thursday night, Miss Bernice Wheeler and her show will entertain. A riot of fun is promised. Friday night, Mrs. Mildred P. Franklin will be with the women and children. Mrs. Franklin always furnishes a good entertainment. Saturday night, will be the closing and crowning event. Some girl will be crowned Queen. Mr. Chas. H. Turpin will present the keys of the City to the newly crowned Queen.

## THE RACE PRAYER

The president of the National Equal Rights League sends greetings to the Colored People of America and requests them, in their devotion on Thanksgiving Day, or other days of prayer and religious devotion, to petition our Heavenly Father with the invocation following, or with prayers to like effect:

O Almighty God, who art a most strong tower to all those who put their trust in Thee, whose Holy Spirit directs and defends the souls of faithful men, do Thou protect the weak throughout this broad land of the United States of America, and show to their oppressors the light of Thy truth, to the intent they may see the error of their ways, and turn to the meting out of justice to all mankind, in Thy faith and lean that Thy Name may be glorified wherever it is known, through Jesus Christ our Lord. Amen.

"O Holy Lord, we humbly pray Thy mercy and grace may rest upon this land wherein we dwell; and that through a knowledge of the truth and a quickened sense of justice, all villainy, fraud, injustice, and oppression may be driven from the borders hereof, and the hearts of the disobedient may be turned to the wisdom of the just, to the honor of Thy Holy Name. Amen.

"O Thou Ever-loving and Merciful God, who hast made of one blood all nations of men that dwell on the face of the earth, show to the doers of injustice the viciousness of their way; make them to know that wickedness, murder and rapine cannot eternally thrive,



and that those who practice such atrocities toward their fellow men must finally be brought to desolation through the certain vengeance of the God of justice and right, who will cast down the mighty from their seats, and evermore establish truth and righteousness in the land. Amen."

## THE CIVIC NATURE OF SOCIAL PROBLEMS GIVE THEM A POLITICAL ASPECT

There is but very little difference between social and political problems in their civic aspects. There is difference enough in their biological aspects, and, in this respect, they rarely mix except from violent causes.

It seems that, wherever there are racial differences, social problems are apt to assume a political nature and political problems are apt to assume a social nature. This is true because civic justice must be enforced by political means and social problems of a civic nature or civic problems of a social nature must be settled by the ballot.

Sanitary improvements, hospital facilities and common carrier accommodations are social problems of civic interest to those to whom they are denied. If it were probable to discriminate against a voting part of the population, complaints would be received, respected and remedied by officials who expected voting support to hold or obtain their offices. The obligation for support would be met by dispensing favors in the form of civic justice. But, with the non-voting part of the population, the obligation is only the civic duty, and it may be forgotten or avoided or denied without recourse to anything but to lick the wounds that may be made in any vain effort to obtain civic justice. There is one other alternative—to move into surroundings where voting is not denied and civic justice is neither so easy to evade nor the disposition to evade it is so great.

Certainly, there is plenty of territory where all political and civic rights are not denied. This territory is inhabited and improved and open for accessions to its life and its opportunities. It is absurd to educate people up to the intelligent citizenship level and expect them to be satisfied with sham civic rights when they know that these rights are accessible elsewhere and that the denial of these rights at any place is the result of a local prejudice whose evil effects can be offset only by use of the rights and privileges denied.

It is equally absurd not to educate them at all and subject the common wealth to the stigma that advertises it to the world as an unfit and an unsafe place to live and invest.

There is no immediate nor ultimate gain that can be derived from the practice of civic injustice. The apparent gains are offset in retarded industrial and commercial development and the time necessary to realize the cherished goal of civic excellence is extended without limit.

Perhaps, the greatest need of those commonwealths that practice civic injustice purposely and prejudicially is to educate those who feel that their civic success and progress depends as much on how far they can prevent the progress of some one else as it does on how much they can improve themselves is to educate these misguided peoples to the realization that their own progress is retarded by waste of the substance and energy used, and by blighting a large part of the harvest that would ripen for their reaping.

If education increases the value of a citizen, it also increases the value of everything else when values are computed in terms of the things that count.

It is difficult to compute the possibilities or the values of returns on investments made on citizenship projects, and every principle of economy bears out the fact that prosperity in a democracy is never stable until it becomes general.

Anniston, Ala. 341  
NOV 2 1926  
HUNT URGES  
NEGROES TO  
HOLD JOBS

## Employment Manager Deplores Habit Of Buying Cars Before Homes

Urging the men of his race to "stay on the job and quit shifting about," Rev. W. H. Hunt, colored manager of the colored laborers' Employment Bureau of Birmingham, addressed the negro workers of the Lynchburg Foundry yesterday while the shop closed for thirty minutes.

Hunt condemned the habit of negroes owning cars before owning homes, attributing much discontent among the colored to this source. He stated that the negroes, by proper conduct, could halt plans now under way to import Mexicans and other foreigners to Alabama for laboring purpose.

Hunt expressed much appreciation to the officials of the foundry who showed their co-operative spirit by closing the shop while he addressed the workers.

## TOO MUCH BICKERING AMONG NEGRO EDITORS

(From Texas Informer)

Anent the newspaper controversy now being waged between Benjamin J. Davis, editor of the Atlanta (Ga.) Independent and Webster L. Porter of the East Tennessee News of Knoxville, Tennessee, it appears to the Informer that our brothers of the Fourth Estate waste entirely too much valuable time and space bickering, fighting and "exposing" each other, when they could better employ their papers, time and talent in fighting the battles of their race, which are many and menacing.

This is not the only recent instance where Negro editors have filled up their sheets with scurrilous and vitriolic articles and editorials about members of the same profession, and neither the colored press nor the race is being helped one bit by such journalistic procedure; but on the other hand such tactics are playing right into the hands of our internal enemies,

who delight to see Negro leaders engaged in fighting one another, and thereby retarding progress of their racial contingent and the social family.

Some bit ago a big libel suit was instituted in a certain city by editors of one race newspaper against editors of another race publication, the case having been literally thrown out of court by the presiding judge when called to trial.

It seems that Negro editors are becoming as envious and temperamental as the proverbial grand opera stars prima donnas and society leaders; and there seems to be too prevalent a disposition on the part of some of our editors to "air out" and "expose" a journalistic contemporary at the least pretext, and for no other earthly reason than an insatiable ambition and selfish desire to "show up" his journalistic frater and expose him to the reading public as a human being unworthy of public confidence and respect.

Fraters, we can not win the game by pursuing such underhand and destructive tactics; for, while we are fighting among ourselves, the racial foe and opponent is getting away with every conceivable thing, even to murder, arson, lynching and peonage!

It will do our racial editors much good to read the fable about the two rats squabbling and striving among themselves about the cheese, which the judge (Br'er Monkey) continued to eat in a feigned attempt to have each piece of cheese balance on the scales, with the result that the entire piece of cheese was devoured by Judge Monkey in his supposed attempt to settle the heated argument and internal bickering between these two would-be belligerents.

Two youths going down a railroad track one day, en route to the railroad shops with their fathers' dinners, got into a heated argument and brief fisticuff; and while they were battling each other on the railroad right-of-way, a hungry tramp eased up, seized the dinner pails which they had set down on the ground preparatory to their fistic bout, and meandered away with their fathers' meals.

As in the case of the rapacious rats and battling boys, our editors—

who devote so much time and space fighting each other—are going to wake up one morning and discover that their cheese and dinners have been seized by an outside force and consumed in their entirety; and thus they (our racial quill pushers) will be compelled to quit fighting each other and get busy trying to reclaim their losses.

Where issues and principles are involved, it is expected that editors will take divergent and opposing views; but there is no earthly need nor excuse for this deliberate and malicious program pursued by so many Negro editors to utilize so much time, talent and type in a vain and futile endeavor to destroy and defame each other.

Any man is a mighty poor credit to his profession when he builds up a reputation for trying to besmirch and destroy other members of his allied profession; and the problems of this day are too many, varied, complex and exacting for Negro editors to continually serve in the role of journalistic yellow jackets (yellow jackets only eat the rotten and decayed parts of fruit)!

Humanity, despite all our boasted progress, education, wealth culture and refinement, is still imperfect, is still imperfect (for "to err is human to forgive divine"), and the man who never made a mistake, has never done anything worthwhile!

The editor holds a position next to the minister of God, and the printed word endures long after the spoken word has been forgotten; and our racial editors should be extremely careful what they say about each other, for "birds of a feather flock together."

Finally, fraters, when you have a disposition and desire to sling mud, vilify and "expose" another member of your lofty profession, remember the admonition of the Great Teacher: "Let him that is without first cast the first stone." Selma!



# Colored Pioneers of American Independence

By Lillian Lewis Feurtado

of the National Equal Rights League in the Sesquicentennial Year (1926) of the Signing of the Declaration of Independence for the Enforcement of its Principles.

From that moment the colored soldier became a part of the American nation, and played his part in every strike for freedom and equality that this country has known. From what moment? From the moment Crispus Attucks fell dead, shot by a British redcoat, on King St., now State St., Boston. 4-7-26

The story of Crispus Attucks should be a household one, how he became "the principal character in the bloody affair" of March 5, 1770. All the evening there had been clashes between the British soldiers and the patriots, the soldiers having been stationed in Boston to cow and insult the Americans.

These annoyances increased as the evening wore on and at nine o'clock sticks were brandished, epithets were exchanged and as the crowd increased at Dock Square and King Street the bells rang out. People rushed from everywhere and soon there was a big crowd at the head of King Street.

Captain Preston's soldiers were threatening to fire and brandishing their arms, the Americans were daring them to fire and the soldiers thought they heard the order to fire, for suddenly a volley of shot rang out, and Crispus Attucks, who led the crowd to this spot, was shot dead.

The first blood was spilt, the blood of a colored man who would not be a slave. This was the first martyr to die for liberty and equality in America, for the Independence of the American Colonies soon to be declared. He was a real patriot and proved his belief in freedom and equality. He proved it when the fires of manhood and equality, a living proof of the indisputable fact that all men are created equal, shot into flame, and he asked no leave of his master to be free but walked away, or ran away as they say, to take

his place as a man among other men and patriots, and came to Boston from Framingham and joined in the affairs and events of the men of Boston.

With Crispus Attucks there fell that day Samuel Gray, Jonas Caldwell, Samuel Maverick and Patrick Carr. The first two were killed and the last two mortally wounded. They are all buried in one grave, in the Old Granary Burying Ground in Boston. Every year there are anniversary observances of the death of these martyrs at the grave, and a wreath is hung through the National Equal Rights League.

## PETER SALEM.

Five years later another dark face comes on the scene of American struggle for liberty. This young man is Peter Salem, another slave in Framingham who would be free, and walked away from his master and fought at the battles of Concord and Lexington, and of Bunker Hill. He was conspicuous with his rifle in the running fight of the former battle.

He was the hero of Bunker Hill, when the hearts of the Americans were sinking with the prospect of rout and defeat before them, after a hard night's work fortifying Breed's Hill. It was a desperate battle between the redcoats and the patriots, the latter fighting like Trojans. When their powder was exhausted they fought the enemy hand to hand with clubs.

Peter Salem who had been one of the desperate fighters was on the alert when Major Pitcairn mounted the parapet now certain of victory, of which he boasted. Powder had run out, but he had just one round left, and as Major Pitcairn leaped to his position Peter Salem let go his round of ammunition and shot the Britisher, mortally wounding him, checking the British jubilation.

In the ranks with him was Salem Poor, who fought like a tiger. In fact, he fought so gallantly and so well that a

petition to the general Court was made for recognition of his bravery and signed by the principal officers.

Not these two alone are mentioned conspicuously in that battle, but other colored men, among them Alexander Ames, Cato Howe, Seymour Burr and Titus Coburn. And yet another—the fifer and drummer, Barzilla Lew, who kept up the courage of the soldiers by his playing of Yankee Doodle. In fact Barzilla Lew played in many battle of the Revolution, and today his descendants in Boston and other cities in Massachusetts are honored citizens in the community. In

this battle, Samuel Lawrence, a prominent white citizen of Groton, Mass., led a company of colored men.

The spirit of '76 was rife in '75 and colored patriots and heroes in both North and South played their part in the leading up to the Declaration of Independence. This is a never to be forgotten fact—the spirit of '76 was not created by the foment of white patriots alone. It was the shedding of blood by all oppressed Americans: it was the agitation of and determination of all Americans to get the rights denied them that led up to the Declaration of Independence, which meant a complete overthrow of the English rule. It is the part that colored men played in this period of American life that interests us at this particular time, as 1926 is the Sesquicentennial Year of the Declaration of Independence.

Two days before the Battle of Bunker Hill, George Washington had been made Commander in Chief of the American Army. When he took charge of his troops on Boston Common he saw many faces of colored men upturned in the lines. He had no prejudice against them. They were American soldiers and that was enough.

Gen. Washington wrote to the President of the Continental Congress: "It has been represented to me that the Negroes who have served

in this army are very much dissatisfied at being discarded. I have presumed to depart from the resolution respecting them, and have given license for their being enlisted." This was so different from Gen. Gates who had a dislike for colored people. He gave orders that among those not to be enlisted were "Negroes."

## JORDAN FREEMAN.

Peter Salem shot Major Pitcairn and made the Battle of Bunker Hill a victory-defeat. Jordan Freeman six years later performed a similar brave deed. He seized a pike when Major Montgomery was lifted on the walls of a fort by his British soldiers in exultation, and pinned him to the earth dead. In this same battle at Groton, Conn., Sambo Latham fought desperately in company with Col. Ledyard. But the patriots were eventually overpowered and massacred by the English. A monument has been erected to Col. Ledyard in Groton and among the names of the dead who fought with him are the names of the two colored heroes, Freeman and Latham.

The town of Framingham, Mass., has raised a monument to Peter Salem and the town of Leicester has placed a huge boulder monument where his domicile stood.

Besides Peter Salem in the battle of Lexington and Concord and subsequent battles there was a colored soldier, Henry Hill, who lived to be eighty years and died in Chillicothe, Ohio. Seymour Burr of Connecticut, a slave to the brother of Aaron Burr, made several attempts to escape from slavery. His master, seeing this, freed him so that he could join the American army. He fought well and lived until the close of the Revolution, married an Indian woman, lived in Canton, Mass., and died there. He made a good soldier and had a good record.

## RICHARD VENIE.

There was another slave, Richard Venie, of Petersburg, Va., who was offered his freedom if he would fight under his master, a Colonel in the Army. He did so and at the close of the War the master went back on his word and refused him freedom. But like a good patriot he took his freedom in his own hands and went to Baltimore where he married and took his wife's name in

order not to be discovered and to hide his identity from Col. Taylor and called himself Richard Freeman.

When the Virginia Legislature passed the act freeing slaves who fought, he got his papers and his bounty land in Maryland. A grandson, James H. Freeman, of Baltimore, fought in the Civil War. All of this proves colored men helped achieve Independence.

Not only in the North did we have patriots, but the South as well gave us some splendid heroes. The fearlessness of the colored soldiers began to attract attention and Henry

Laurens, ex-President of Congress, had written to Gen. Washington saying: "Had we arms for 3,000 such black men as I could select in Carolina I should have no doubt of success in driving the British out of Georgia and subduing East Florida before the end of July."

One hundred and fifty years ago black men were standing their ground in Georgia and Florida and the country was looking to them for solid support. One hundred and fifty years later they are looking to the country for solid support.

Gen. Lafayette had been appointed by Gen. Washington to take command of the army in Virginia, and Lafayette was beloved by the colored soldiers. A very interesting fact is the story of James Armistead who acted as a spy and scout for Lafayette. Young Armistead learned of a plot of Gen. Cornwallis, the British General, to surprise and defeat Lafayette and he gave immediate warning and frustrated the plot, and was fortunate to be present at the surrender of Cornwallis. Armistead was also a slave, and at the end of the War was returned to slavery, but, hearing of his bravery the Legislature of Virginia passed a special act that set him free. Some of the masters in the South were willing to give up their slaves if they would fight, some were unwilling, and some promised them freedom and did not keep their word.

Forty years after the Revolutionary War a member of Congress from South Carolina said, speaking of the colored soldiers, "to their hands we are owing the erection of the greatest part of the fortifications raised for the protection of



our country; some of which, particularly Fort Moultrie, gave at the early period of the inexperience and untried valor of our citizens immortality to American arms"; and in the Northern states numerous bodies of them were enrolled and fought side by side with whites, the battles of the Revolution. Thus, though a great many of them were laborers, thousands of them were soldiers.

In the Virginia Legislature in 1783, at the close of the War, appreciation was shown of their services by the passing of "an act directing the emancipation of certain slaves who had served as soldiers in the state and for the emancipation of the slave Aberdeen."

Did you ever hear the story of George Washington and Primus Fiall, a colored body servant, lying down together in the straw and covered with the same blanket? It is a true story and happened in Massachusetts. George Washington was not afraid to lie down and sleep with a colored man. Today there is much fear entertained lest the twain of different hue live under the same roof in separate apartments, or on the same street in separate houses.

The people of Red Bank, N. J., love to tell the story of how those daring Rhode Island Regiments of colored soldiers walloped the terrible Hessians, a band of German soldiers the British brought over to intimidate the Americans, and played a heroic part in the War. There was a disastrous battle fought at New York, and you know the story of bones of colored men still lying under Broadway in New York—bones of the heroes who fought in battles on Long Island and in New York. These two Rhode Island colored regiments displayed ferocious bravery and enthusiastic defiance in their engagements with the Hessians, which is worthy the highest praise and most grateful remembrance. They numbered 1,500 men.

There were altogether about 5,000 colored soldiers in the Revolutionary War, both free colored people and slaves, and they usually served in regiments with white soldiers and were scattered all through the army. Sometimes the slaves took the field instead of the master and showed that their valor was equal to that of their master.

#### WAR OF 1812.

Not only did colored Ameri-

cans thus help establish the Declaration of Independence but in the War of 1812 with England they helped win the victory for America which made the Declaration secure and permanent. It is well established that many colored soldiers and especially sailors fought in the second war with England—In McKenzie's Life of Commodore Perry, Col. Crog-ham says about 1 in 10 of crews were black. Comm. Chauncey wrote to Perry: "I have nearly 50 blacks on this ship. They are among my best

## Community Church Discusses Negro

All Services Sunday Devoted to His Contribution to America

"The New Negro Day" was celebrated at the Community Church, 34th street and Park avenue, of which John Haynes Holmes is pastor, Sunday 4-21-26

At the morning service the Rev. John Herman Randall, assistant pastor of the church, preached on the "New Negro," stressing the fact the Negro today had achieved a spiritual freedom which was releasing him.

The contribution of the Negro to the music of America was the subject discussed by Dr. W. E. B. Du Bois and James Weldon Johnson Sunday evening. Countee Cullen read a number of his poems from his volume of poems "Color."

The keynote of Du Bois' talk was that the outstanding contributions have been the Negro's labor and his freedom. Mr. Johnson declared that the only things cultural in American civilization that have come out of American soil have been from the American Negroes. He enumerated folk lore, which originated from slaves; dancing in its every phase, even down to the "Charleston"; American popular music, which he said originated directly with the Negro, and finally the Negro spirituals.

## RACE NOT HANDICAP BUT PRECIOUS INHERITANCE

Negro Urged to Accept Washington's Philosophy

TUSKEGEE, INSTITUTE, ALA., April 24.—Acceptance of race not as a handicap but as a precious inheritance was urged upon students of Tuskegee Institute Saturday afternoon in an address by Dr. Alain Leroy Locke, editor of The New Negro, and only colored Rhodes scholar. This is in line with the philosophy of Booker T. Washington and is now being almost universally accepted, especially among the members of the younger generation.

Dr. Locke stated that the negro is becoming increasingly articulate in the arts. "It is in this field that the negro is to make his contribution to American culture. It is also in this field that the culture of America is most lacking. The negro's contribution therefore, will be a supplementary one."

That the younger negroes are taking a greater pride in their race is the opinion of Dr. Locke. A group of young writers are using their race experience for material, whereas in former years they would have avoided it. He urged the students to follow closely the workers of the younger writers.

## University of Nebraska Negro Students Observe Negro Literature Week

Lincoln, Neb.—Negro literature week, March 15 to 21, was observed by the colored students of the University of Nebraska. The Lincoln City libraries and the University cooperated in putting affair over—books by Negro authors were conspicuously displayed at both the public libraries and the University library. At the University library the books were taken out the first day and the city libraries reported white patrons much interested in the display. 4-17-26

One of the features of the week was Negro Journalism Day on March 17. Ten prominent colored newspapers were arranged for a special display at the college book store. The papers exhibited were The Chicago Defender, The Baltimore Afro-American, The New York Age, Pittsburgh Courier, the Norfolk Journal and Guide, The Kansas City Call, The Amsterdam News, The Chicago Whip, The Philadelphia Tribune and The Washington Tribune.

The officers of the Semper Fidelis Club, the organization under whose auspices the celebration was held are: Milton Bledsoe, president; John Adams jr., vice president; Harold Adams, secretary; and Lloyd H. Williams, treasurer.

## TROTTER HALTS "BLEACHING" OF CRISPUS ATTUCKS

Secretary Of Equal Rights League Cites Authorities To Prove His Claims

BOSTON, Mass., Mar. 24.—William Monroe Trotter, secretary of the National Equal Rights League, in a letter addressed to Walter Kendall Watson, takes issue with contemporary criticism of the historical accuracy of the Boston Massacre Day proclamation lately issued by Governor Fuller and most of all for his recent denial that Crispus Attuck was not partly of colored blood. 4-3-26

Mr. Trotter cites passages of recognized authorities of American history in refutation of both charges. He also calls the attention of Mr. Watkins to the fact that is almost universally conceded that Crispus Attucks was a mulatto.

#### Cites Authorities

The Equal Rights League secretary states that the authority for the statement that Paul Revere arrived shortly after the massacre and pronounced the words quoted by Gov. Fuller in the proclamation is a story of the life and times of Paul Revere by Walter Alden Dyer, a graduate of Amherst College, listed in "Who's Who in America," as having been a staff writer or editor of several important newspapers and magazines and the author of several well-known books. This history has been accepted for the State Library.

According to the secretary, Mr. Dyer records Revere as arriving too late to avert the tragedy, but in time to quell further disorder with his whistle.

#### Slave with Short Curled Hair

In regard to the charge that Attucks was not Colored, the secretary refers to the New England Historical and Genealogical Register, published in October, 1859, page 300, wherein it is stated that in the Boston Gazette of Nov. 20, 1750, an advertisement appeared announcing that Crispus, a mulatto, had run away from his master, William Browne of Framingham. The advertisement described Crispus as being 27 years old, well set, 6 ft. 2 in., short curled hair, etc.

The article goes on to say, according to the secretary, that the above-mentioned man is presumed to be Crispus Attucks, who fell at the Boston Massacre. The descendants of Browne have a pewter drinking cup belonging to Attucks, and his powder horn.

That article is signed by C. H. Morse, Cambridgeport, July 23, 1859. J. H. Temple, the reply of the Equal Rights League secretary goes on to say, a native of Framingham whose ancestor represented the town before the Revolution at patriot conventions, in a history of Framingham states that Attucks was a mulatto, born in Framingham, and that the old hole where the Attucks family lived is still visible. Temple is quoted as saying that Attucks was the descendant of John Attucks, an Indian, and that it is quite probable that the family had intermarried with Negroes who were slaves.



# WE OUGHT TO KEEP WHITE PEOPLE OUT OF OUR BUSINESS

Most questions have two sides. It must be an open mind that sees both sides of any question to good purpose.

Open-mindedness seems to be a rather rare intellectual growth. It is not solely associated with great minds, neither is narrowmindedness solely associated with small intellectual bore. A somewhat equitable distribution is effected by that class of men who think in terms of ultimate outcomes and pursue the truth without passion.

The Reporter man happened to encounter a tightminded scout on the question of public interest in Negro business affairs, with particular reference to accounting, auditing and investigating their financial status.

A division of opinion evoked some discussion and some expressions that, perhaps, were well meant, but they were evidently colored by a prejudicial feeling, but they were in no respect germane to the situation at hand. The first pop-up betrayed this fact, and the expression: "We ought to keep white people out of our business," was, according to his view, a rather succinct manner of stating that it would be better to let Negro enterprises built on public confidence be destroyed by the canker of inefficient or dishonest management than to have them audited, investigated or exposed through the direct instrumentality of white people.

This appears to be an application of counter prejudice in which a patient would prefer to die like a dog rather than be cured by a doctor whom he imagines might have contributed remotely to his illness. On the face, it is either the poison of a prejudiced mind or the subterfuge of a hope to avoid the certainty of a painful truth.

Birmingham has already had too much of this. Its Negro population is sick of this very malady. Its business ventures and economic order have been done almost to death on this very type of dope. Its apparently healthy enterprises have died and its hope and pride in them have been stricken by concealing the truth of their status, on this type of prejudicial presumptiveness until the fatal hour ushered in the inevitable crash, in too many cases.

Who remembers when Birmingham had three Negro banks; when money was not half so plentiful; when prosperity was not half so sure nor so general; when realty was not half so high nor substantial; when its population and its industries were hardly half so great or so thoroughly fine spirited?

Who remembers how these banks went down, or who can conjecture what might have saved them?

There is a thrill to the inside story of their crash. There were heroic figures who stood stalwartly in their shadows and fought until they fell victims under their ruins. They fought this same counterprejudicial, misguided propaganda: "We ought to keep the white people out of our business," but they were out odded, out schemed and out done by a visionary craftsmanship that overloaded the institutions' foundations and sent them, topheavy, tumbling to their ruin. An earlier audit or investigation most certainly would have disclosed their status and given a basis on which their operations might have been guided or their troubles removed in time to save them.

The white people did come into them after they were wrecked. They came into them to make the most of their wreckage for the benefit of their supporters and sufferers. They have managed the liquidation of their affairs, and the cost of taking up the wreckage has been many times as much as the amount necessary to have disclosed their troubles and saved them from ruin.

Further than this, the program is not yet completed and the loss of these institutions, plus the cost of salvaging their wreckage, is charged to the economic loss of Birmingham Negroes. Who can calculate how great this loss is?

The Grand United Order of Oddfellows and the United Brothers of Friendship will be remembered, at least, by the oldtimers as flourishing organizations

with throngs of supporters meeting every year, hearing big reports and turning everything over to the "wise" management of the Chief Grand Ramrods; they continued still plodding along without any efficient surveillance until they were gobbled up without leaving a trace of their former existence. They were good organizations, well supported, but run by faith and poorly managed. Associated with them were the Household of Ruth and the Sisters of the Mysterious Ten that followed in the trail of their dreadful wake. They were all fundamentally sound business propositions from the viewpoint of an observer. They had a healthy, enthusiastic clientele. They needed nothing but honest, efficient management to cause them to grow into stable, influential institutions. But what happened and who can conjecture how and why? They went to their death without sinews enough to make a dying kick or struggle because they had been secretly gutted by an avaricious, inefficient ring of parasites in which there did not combine enough brains and character to guarantee their success. If they could have been properly supervised on a business basis they would have grown and waxed strong like other organizations of their type.

No less significant was the passing of the People's Mutual Aid Association. It appeared in the field of industrial insurance when prospects were easy. Its business grew and flourished, but its overhead absorbed its profits at such a rate that it could not weather its losses when they eventually came, as they do in the course of all business; it had to "give up the ghost" in a rich field with every advantage before it because its directing personnel could not visualize the honest difference between their obligation to the public and the association's factual obligation to them on the returns of its current business.

The collapse of the Standard Life Insurance Co., of Atlanta, Ga., gave another example of internal inflation in which the secret channels of the outward flow of cash were discovered and plugged too late to save the institution from the inevitable shrinkage that would have sent it whirling into the junk pile, but for the fact that its liquid assets had a future value that looked good to "white people," who came into the Negro "business" in time to prevent its being a total loss.

And when we note that in each case somebody came out with more than they put in, we cannot escape the conclusion that an earlier investigation would have prevented the ruin of the institutions, while it might have accomplished the impairment of a few inefficient individuals who, for lack of character or brains, created the situation that caused them to be undermined.

The question is not whether Negro institutions are audited and investigated by white people or black people, but whether they are audited and investigated at all in an efficient manner. It would do quite as well to have an audit and investigation by Negroes as by white people, if it were done in a manner as efficient and as free from influence, bias and corruption. Furthermore, there is not any question about whether there are Negroes capable of doing it; that question is settled. There is only the question of having it done by some one that can get to it and will do it in a disinterested fashion, whether they be white or black.

Thieves have no sympathy for color and figures have no sympathy for thieves. Thus, on business principles, there can be no sympathetic mean struck on the truth between dishonesty and figures, and there lies the value of expert accountancy. Neither figures nor honesty are prejudiced by color, nor is the truth of any situation where figures are involved changed on account of the color of the man who handles them. It is only the truth of "our business" that is sought for the Negro's good when an accredited audit is made, and, if it had been done in the number of cases we mention to point, a happier solution would have been the event and a great loss would have been averted in favor of many poor and sorrowful losers.

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people into "our business" where it is possible to get results without it. It is people, and, if it was not an auditing fee, it was a false statement made to our preference and our pride to have both the credit and fees to go to unconceal the truth about transactions that were irregular. In either case, it is our own people. But we would prefer to have it done when it is necessary to have our institutions destroyed in executing a public trust.

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This Editor heard, in one of our recent Grand Lodge meetings, an item of \$2,500.00 read in a report as expenditure for an audit. When the item was challenged for information, it was reiterated without any further explanation that its success depends more on the quality of its management than the quantity of its success. Our contention has been that "our business" suffers more for lack of support; that honestly administered affairs have nothing to hide enough to pay for an audit of the books of the Tennessee Coal, Iron and nothing to fear from an accredited audit or investigation and that the R. R. Co., or the L. & N. R. R. suggested one thing as a certainty—that "our cost of expert service is many times cheaper than unskilled bungling when business" cannot afford many such audits and live to function on its measly value of it is appropriated to discover conditions, to fix the responsibility balance if it has any other besides its auditing bills to pay. for them and prevent their constant and continuous recurrence. It is our best guess this handsome fee for auditing a few pages of poorly kept accounts (if an auditing fee it really proves to be) was paid to white



and it is well done to efficient purposes. There are cases in which neither Negroes nor white people are allowed to do it, if it can be prevented, and these cases deserve our urgent and persistent notice.

We know that our contention has been reasonably just and impersonally fair and we shall not change front until we are convinced to the contrary.

In the meantime, we are still on the job to urge that the record be kept straight and the matter of the instrumentality through which it can be done is unimportant if it is done in an efficient manner.

## Editorials

**COMES Nigger Heaven**, Carl Van Vechten's amazing novel of Negro Harlem, with the already evident promise of war of debates within the belt on proper racial nomenclature. There is much of Names

a sensitiveness varying in intensity according to geography and according to degrees of sophistication. It is, perhaps, weakest in the most emancipated Negro circles of the east, and at the same time, paradoxically enough, among the least emancipated Negroes of the South. It is strong generally throughout the West. An interesting problem of racial psychology is present here. Although the term is in common usage among Negroes in referring to themselves, there is a blind racial refusal on the matter of its use by others with reference to them. Resentment, where it is most bitterly expressed is indiscriminating. The Negro newspaper which, to limit its public currency, resorts to unintelligible vagaries when the word is a part of the news, the amateur Brutus Jones who insists on changing "You bush-nigger" to "You bush-man," or "You bush-rat," the meticulous ones who object to the appearance of the word in stories even of Negroes about Negroes, are expressing the racial ritual, and there has been ample justification. But what is evident now in much of the objection is disturbingly evident in the objection to the use of the word *Negro* itself. There is a society in Philadelphia whose purpose is to outlaw *Negro* as a device for humiliating the race. Mr. Edward Morris, a distinguished Chicago Negro attorney and member of the Commission on Race Relations appointed by Governor Lowden to study the race riot, refused to place his signature to the report because *Negro* was used instead of *colored*. The *Chicago Defender* has coined the word *race-man* to escape it. There are those who insist on *colored*, *Afro-Americans*, *Ethiopians*, *Lybians*, with the same fire that members of this race, immediately after Emancipation insisted on the pedantic and impracticable *gentleman of color*. Moreover, what is evident in the objection to the various racial designations was evident, until very recently, in the objections to dialect quotations, to the spirituals, and to the words *mammy* and *darky*. The cause of resentment is obvious, of course. But it seems that an unnecessary burden is assumed by the Negroes whose tastes and education remove them from the classes in question. It is a needless sensitiveness that denies that there are, or rather

were, Negro "mammies." They were contentedly loyal black servants and mid-wives in the household of white southerners of the slavery regime who filled a definite position in the household. Only a few remain, and panicky protests invite suspicion. Thomas Nelson Page has defined pretty well what is meant by *darky*: he is a Negro of the slavery regime, contented with his status and one who, in his relations with his white masters shows the appropriate, self-sacrificing humility, politeness, and, they like to feel, a noble loyalty. This is a distinct type, and they certainly exist. The Negro who protests the existence of this type makes harder the acceptance of the different type less well known. With *nigger* there is this difference: because it is a corruption intended most commonly as an expression of contempt, it is effective only when it makes Negroes feel inferior. The truly emancipated ones who are more certain of their superior absolute status refuse to see or feel a sting in the use of the word. They are doing precisely what the Quakers did. They are changing the connotation of the word. "Quaker" and "Shaker" were once words of contempt; "Methodist" was applied in ridicule by Oxford students to the followers of John Wesley; "Gothic" was applied contemptuously at a time when a taste for the classic prevailed; "Whig," "Tory," "Mugwump," were all applied in ridicule.

No one thinks of insulting a New Englander by calling him a "Yankee." The Germans once applied to a small English expeditionary force the term "The Contemptibles." But no German can make an Englishman feel contemptible by any such formula. The word, in fact, is entirely out of use now.

We shall anticipate the usual reaction of the more sensitive Negroes by saying that this is no suggestion that they adopt the word; but it is a suggestion that the sting of it can be removed by refusing to feel inferior and hurt, by changing its content, by rendering gestures intended to be offensive, inutile, by refusing to be a "nigger," whatever that is. When a character in Van Vechten's book says, "This is Harlem, this is Nigger Heaven," she has taken a superior position to the concept intended by the first whites who applied it contemptuously. There is an old Spanish proverb of the priest Beltasar Gracian which has a very special appropriateness here. It runs about like this:

"Do not show your wounded finger, for everyone will knock up against it; nor complain about it, for malice always aims where weakness can be injured. Never disclose the source of mortification or of joy if you wish the one to cease, the other to endure."

## PRESENT DAY JOURNALISM

I received a letter the other day from a boy in the penitentiary. Judging from the internal evidence of the letter, I am disposed to think that he is but a normal representative of an increasing



horde of city youth who has fallen upon some unlucky misadventure which has landed him behind prison bars. I regard it as a high compliment that a youth who finds himself in such predicament should think that I can be of service to him. Of a number of such appeals which have come to me, I have never failed to respond in the most helpful way I knew how. But this lad puts up to me a difficult and puzzling proposition. He wishes me to send him some colored paper for his own perusal and that of his fellow colored prison mates. It so happened that the same mail that brought this letter also contained the current copy of one of our famous weeklies. I was curious to examine its contents with reference to its suitability for the requested purpose. Every murder of the preceding week was sensationally featured with striking pictures and deep leaded lines. The dive, the gambling den, the dance hall and the hilarious cabaret were set forth in bold appeal to the erotic nature of placid and unformed mind of youth. Sexual suggestion in its most libidinous appeal allured to sure destruction. Ribaldry, sport and the coarser forms of fun ran riot. There was little that was sane, safe and tonic for a reflective youth who was striving after the better way.

I read the *Washington Post* every morning before breakfast. I regard it as one of the very best newspapers in the United States. It gathers the news from all over the world and arranges it in attractive, readable form, and gives comprehensive

surveys in special articles and editorial comment. On comparing the edition of the *Post* on this particular day with that of the colored weekly in question. I found more murder, scandal, ribaldry and unseemly happenings on one page of the colored journal than in the entire edition of the *Post*. Now wouldn't this be a pretty dish to set before this forlorn youth who is seeking the better way behind prison bars?

Now the world has changed since my boyhood days! I used to delight to read the Bible and Sunday school literature which set forth the good deeds of godly men and women which always pointed in the right direction. It was a disgrace for a boy to be seen looking at the *Police Gazette* which was the salacious journal of that day. My good old New England perception taught me that it was wrong to dance, to play cards, to go to theater, and even to read dime novels. I never was as good as my instruction. I never lived up fully to the rigid requirements. I did steal out of the dormitory on occasions and go to the theater to hear Shakesperian plays, for which I would have been instantly dismissed from Howard University, if found out. I did not give the full consent of my mind to the severe Puritanical standards. I had then and have now my full quota of faults, but hypocrisy is not one of them. I have witnessed the great transformation from the regime of that day to this. I try to keep an open mind. I frequently brush the recesses of my mind to make sure that the cobwebs are removed. I try to hold a just balance between the old and the new. To me nothing is good because it is new, nor bad because it is old. There is an abiding permanency in the eternal verities and virtues.

I cannot better contrast the old dispensation and the new than by paralleling Paul and modern yellow journalism.

These are the words of Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good



## THE OLD NEGRO PREACHER

We have read a great deal about the "New Negro". One says he is the Negro who is true to himself. The New Negro does not ape the white man, but seeks self expression. He does not pose to get the white man's approval but to express his soul, and the soul of his race. Much is made of the fact that in art and literature and music the Negro is gradually ceasing to copy the white man's form or to conform his expression to the white man's method. They tell us that is characteristic of the "New Negro."

But has not the Negro preacher, particularly the Methodist and Baptists been doing this for a hundred years? It may be "new" to the educated Negro who is just now seeing how big a fool he has been trying to ape white people, whether or no. But there is nothing new about it in preaching. The Negro preacher started out to express his soul and the soul of his people. And he won his people. He did not preach like the white preacher, and they laughed at him; but the Negro wanted the Negro method of preaching, and the proof of it was that he went to hear it and paid for it. Those Negroes, no matter how well educated, who preached by the white man's method could neither get the presence or pay of the Negro to a large extent. White people had to pay them.

So again, the Negro preacher who expresses the soul of the Negro, and caters to the Negro, and is supported by the Negro is a "New Negro," is he?

Well, the Negro preacher had to preach differently from the white preacher, for God has done more for us than for the white people, we have been closer to him, and know him better. Hence there has always been an intimacy of personal element in Negro preaching which is not always present in other peoples'.

The danger with the educated Negro preacher is that he will try to adapt his preaching to the white man's form. That is to go backward. We want the white man's knowledge and system, but the Negro's expression. The most powerful preacher in

America today should be the educated Negro preacher who has not forgot the racial expression.

Of course the early Negro preacher developed a "moan", That was the legitimate expression of his people. Had he done otherwise he would have been untrue to himself. And the educated preacher does not want to get too far away from the "moan"—that is he does not want to get out of sympathy with the condition that now produces the "moan."

We are glad the "New Negro" is trying now to express his people to the world. He may become more sympathetic with the Negro church. He may return to the God who led his people out of the house of bondage. If so, a great day is ahead of the "New Negro."

### They Educated Twelve Sons And Daughters

Many aspiring souls have been cheered on the way to success by the words of the good poet, that:

"Lives of great men all remind us  
We may make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

There is inspiration in the sentiment. The aspiring yield to it and are comforted and sustained. But who are the great of the earth, those who burn the midnight oil and attain to the high places in literature and statemanship and the professions and business and the ministry, and journalism? Perhaps. The world so makes the classification, but Jesus, who knew men and what is in man, said, "Let him that is greatest among you be the least," or words meaning the same thing. But the world has not followed that advice, neither has its historians. They have blazoned the bloody deeds of the warriors and the tricky statesmen and the greedy princes of finance and trade, as being the greatest, and left unsung the simple virtues and the heroic sacrifices of the millions who fathered and mothered the world's men of thought and action, for nobler and higher living.

There came out of American slavery thousands of poor wives and husbands who had never had the advantages of an education determined that their sons and daughters should enjoy that supreme advantage, and they out of the depths of their poverty bent themselves to the task and accomplished a greater and more lasting work than any like number of people in the history of mankind. They labored in field and mine and washtub and domestic drudgery to get the money to keep their sons and daughters in school, counting no sacrifice, no labor, too great, that would contribute to the success of their determination, and they did not labor and sacrifice in vain. Today the race has thousands of educated men and women in the professions, in business, in the ministry, in the schools in uplift work, who owe their happy homes and their success in life to the education their sacrificing mothers and fathers enabled them to secure. And some of these sons and daughters are reaching the giddy heights in their chosen work and are being recognized by the world at large as people worth while and to be reckoned with.

Take a single illustration. Mrs. Camilla Hilton Hubert died recently in Hancock county, Georgia, and black and white neighbors met together and acclaimed her virtues and deplored her passing. Why? Because she had been an exceptional woman, an exceptional wife, an exceptional neighbor. She and her husband, Zack Hubert, came out of slavery empty handed and without any schooling whatever. They had twelve children, as they went along, and they educated every one of the five sons and seven daughters, gave them a college education, their severest trial coming when they had six of them in college at one time, and every one of the twelve has made his or her mark in the world as teacher, educator, preacher, uplift worker, James H. Hubert of the Urban League being perhaps the most generally known.

Zack Hubert is now an old man of eighty years. For fifty years he and his wife worked hand in hand to educate their twelve children, and they succeeded beyond their

fondlest dreams. Death stayed his hand until they had accomplished a great and good work and seen all of their twelve children educated and with their own homes and succeeding in the life work they had chosen. Shall we not classify Zack and Camilla Hubert as among the great of the Afro-American race?

### Cheapening Negro Songs.

The negro spirituals are now being overdone and are being sung by persons who have no conception of their social background or their religious significance. There is a growing tendency on the part of many to commercialize these spirituals, and to take away from them their sacred value and the ideal for which they stand. Enterprising theatrical managers are booking negro singers to sing these spirituals in theatres and other undesirable places for no other reason than commercial gain, and I want to make a protest against this tendency as one that is doing much to cheapen these negro songs.

The exploitation of these songs is doing a great deal to rob them of their real religious beauty and value and is making them too common. Those who have made anything of a study of these songs will agree with me when I say that the tragic conditions under which they were born, in which the soul of a people expressed its yearning, were not meant to be commercialized. These songs were sacred to the negro, and were the weapons by which he expressed his faith, sorrow, hope, courage and joy. These things must forever be kept in mind. \* \* \*

Merely to entertain and amuse are not the things for which singers should strive in singing the negro spirituals. I have given a great deal of time to the study of negro music, and feel justified in taking this position. There is becoming too much rivalry in the singing of these songs, and they are beginning to be vehicles for which unprepared singers are seeking popularity.

I have seen the most sacred of these spirituals given in a manner that destroyed entirely the message that could have been gotten from its proper presentation. Fisk University at Nashville, Tenn., makes the collection and preservation of these spirituals a part of its work. At Fisk these songs are held sacred, and the students are taught to revere them. The late John W. Work, who for twenty-five years was a member of the Faculty at Fisk,



devoted most of his life toward the preservation of these songs. In his book, "Folk Songs of the Afro-American," he tells the story of this music, and how in it is wrapped the very soul of the negro.

Roland Hayes, the famous negro singer, regards the spirituals as the most sacred of music. It will be unfortunate if these songs lose their proper value.

CLEVELAND C. ALLEN.  
New York, Jan. 7, 1926.

## THE NEW NEGRO GETS A RATING

Christian Recorder Asks "What's the New Negro" and Answers the Question

[Editor's Note—The New Negro is here—in America, in the West Indies, in Africa, everywhere. He is the Negro who is conscious of his powers and who realizes that the only solution for the much-talked-of Negro problem lies in laboring for nationhood on the Continent of his forefathers, Africa. The New Negro is but the Old Negro with the bowing and scraping practices cast off, with the inferiority shibboleths shed, with eyes that see and ears that hear THE TRUTH, propaganda and hypocrisy notwithstanding. He is the Negro in the Universal Negro Improvement Association.]

(From the Christian Recorder.)

Every now and then we hear some one talk about "The New Negro." There are so many different conceptions that we are beginning to doubt if those who use the term so glibly have really thought through what they have in mind.

Some seem to think by the New Negro a Negro who will contend for his rights; others a Negro who is "educated"; others a Negro who will actually fight; others a Negro who is entering into new jobs, etc., etc.

Undoubtedly there is a New Negro—in the making, if not in actuality. What is he? What is he? Rather let us ask first what was the old Negro? The old Negro was a slave, dependent upon the white people for his food and his thinking. Because he was a slave and dependent for his food and his thinking, his occupations and his education were limited to the white man's whim.

When Abraham Lincoln issued the Emancipation Proclamation, he made

possible a New Negro—a free Negro. But freedom was not entirely new to the Negro, as there were in 1860 some three-quarters of a million free Negroes.

To our way of thinking the New Negro, if there is such, is a free Negro, dependent upon himself for his food and thinking—a Negro who has the ideal of a spiritually and economically independent group working in harmony with and being a part of the larger American group.

The New Negro is possessed of a new spirit.

As Bishop Ransom said in his speech here last week, the thing which oppresses the Negro is the spirit of slavery in the Negro and not the white people. And what the Negro needs is a new spirit of freedom, of manhood, of independence. Now getting a diploma from some university does not necessarily give one a new spirit. We know many conceited Negroes who have been so puffed up by a diploma that they think they are better than all other Negroes, and their chief grievance seems to be that the white people won't accept them as social equals. They don't care a rap about

space, and are sorry they are identified with it. Nearly every large community has a few of these.

Their spirit is the same old spirit of slavery where the house maid thought she was better than all other Negroes and despised them; and where the mulatto concubine's only regret was that she was not white.

Again there are Negroes who seek to impress white people with donations from them for the great work of "uplift" they are accomplishing among "their downtrodden race." And every move they make is to keep in the good graces of and on the payroll of some rich white people. These parasites are not "New Negroes." They are a new edition of the old time Negro who depended upon the white man for food and thinking.

What is the New Negro? The New Negro is a Negro who believes in himself as a child of God, a brother to all men and who is striving, as best he can to realize that brotherhood by doing his part—he has been born again, and no longer has the spirit of slavery.

First. He believes in self support. He supports his family, and helps to build a foundation for racial self-support. To do this, he believes it is not only necessary to talk "race pride" but to act it. Hence he buys from a Negro grocer whenever he can; he goes to a Negro church; he puts his money in a Negro bank; he has insurance in a Negro insurance company; he acts race pride. Now this Negro may not

be an "A.B." from Yale or Princeton or Columbia, but he is new. And only by his kind will the Negro ever come to self support and gain a place in the sun. Talk won't do the work.

2. The New Negro is a pioneer for his people. The old Negro looks for sure support. He has the spirit of the slave. He may boast of his high education, but he is not taking any chances making a living. That's the "old" slave Negro. But the New Negro launches out into business. (He may fail and the "old" Negro may laugh at him.) The New Negro encourages the pioneer in other lines. He is willing to "take a chance" to build for the future. The splendid businesses we have, built up largely by quiet, determined pioneers, were built by "New Negroes." We like to think of John Merrick of North Carolina as a "New Negro"; Mr. Merrick would have represented the term. For the "educated" Negroes who are doing nothing had appropriated it. But while Merrick had little education, he had the new spirit. He was a pioneer. He saw the possibilities of the future; he was willing to take the risk. He did so. He succeeded, and the wonderful North Carolina Mutual is the result. He was supported by New Negroes, some of them "educated," most of them uneducated, but all of them born of the new spirit.

The New Negro thinks straight. Because he is born of the new spirit of freedom, he is determined to have freedom in all its phases. He is willing to bear all its responsibilities. He wants all of its privileges. He refuses to believe he is different from or inferior to any other of God's children. But he is not raising too big a row about it. He is like a little brother of 10, who knows he is potentially equal to his brother of 15, but he can't whip him. But he also knows that if he studies hard, works and develops himself, the time will come when he will be actually equal to the older brother in every respect. But he will not secure that equality by talk, but work.

The New Negro believes in God. He may be gradually changing his theology. It is perhaps wise that he should. But he believes in God. A hundred years ago a New Negro walked out of St. George's Church in Philadelphia and preferred to worship in an old blacksmith shop which was bought by black people, than in a fine house for which he did not pay. He believed that self-support is of God. A hundred years have passed and the influence of Richard Allen still persists. He did not yield one inch. He believed that God was the father of all and all are equally his children. This means equality in privilege and equality in responsibility. And this church

has attracted more "new" Negroes than any church supported from the charity of white people.

The New Negro has a new spirit, not necessarily a diploma, a white collar, a salary from charity organization—he believes in God and some charity organization—he believes in God and himself and his future, and is hard at work.

Chapman Hill  
72 C. D. Hill  
JAN 13 1926

### RACE COOPERATION

Constructive race cooperation between the whites and the blacks in the Southern states will be realized. It is now being realized, according to Mr. A. F. Raper, who recently presented a paper before the North Carolina Club on Race Cooperation for Town and Country Advancement.

The big house and the surrounding cabins represented the economic and cultural unit of the old South. Then came emancipation, which gave the Negroes neither land, capital, training, nor leadership. The old order was disrupted, but the Negroes retained the same relative position in Southern economic and cultural life; they were at the bottom as slaves, they were at the bottom as freemen. Emancipation did afford the Negro freedom of movement; his exercise of this freedom has been most far-reaching in results. The threat to move is the only effective defense weapon the Negro has had which he could use against his employer. Further than this the Negroes have become racially conscious of their status in moving from place to place. This mobility has resulted in certain characteristic fixations of residence according to income, and is expressed in terms of the whites and the blacks in the Southern states will be realized. It is now being realized, according to Mr. A. F. Raper, who recently presented a paper before the North Carolina Club on Race Cooperation for Town and Country Advancement.

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### Negro Segregation

The growth of Negro freedom may be seen as a cause and as a result of Negro segregation. First, the Negroes are compelled to live in the cheap rent area, for they occupy the lowest place in economic life, and consequently must necessarily live where others least desire to live. Second, the Negroes desire to live together. They can have no status outside their group. This condition helps the Negro in that it compels the aggressive members of the race to identify themselves with their own group in order to secure additional status. The Negroes are not being absorbed by the whites as are the immigrants, but the Negroes are developing a culture of their own.

The Negro neighborhood is primarily the result of competition; but it attracts others of like status, and through a process of growth it becomes a cultural world with institutions, leaders, and characteristics of its own. With the industrialization of the South this segregation is being accentuated. The old characteristic primary relation between

the whites and the blacks is being supplanted by an impersonal type of relationship. This gives the Negro a chance to develop things Negro, to develop his own institutions. Alongside this recently developed Negro community is the older and more dominant white community.

### Must Be Organized

Race cooperation in the highest possible degree for town and country advancement is possible only when each race is organized. It is desirable for the whites and blacks to have separate institutions; separate institutions mean separate cultural units.

The characteristic life in the larger Negro urban communities attracts the



rural Negroes. The leaders in these communities cooperate readily with the leaders of the white communities in such matters as public-health programs, public nursing, school attendance, development of supervised playgrounds, street improvement, and so on.

### The County Unit

In the small urban communities the Negroes often find themselves between two conflicting tendencies: on the one hand their own weak institutions and half-emancipated leaders tend to center their interests on their own race, while on the other hand they tend to conform—outwardly at least—to the standards which the whites expect them to follow. The most practical way of advancing race cooperation where the Negro settlements remain small is by the further development of the county as the administrative unit. This suggestion is in harmony with the present trend in North Carolina. This will tend to create a Negro cultural unit in each county where the numbers are sufficient to warrant it. This administrative organization unit will furnish ready means by which the race leaders can present programs for race advancement to their people. It appears that this county unit is the only way to reach the widely scattered rural Negro population, and even then, if they constitute but a small proportion of the population, as is often the case, there is but little chance to improve present conditions, for they are not numerically strong enough to support adequate separate institutions, and separate institutions are required.

The whites are fearful of social equality. This doubtless aids the Negro group most directly, since it forces the capable Negroes to identify themselves with their own race as the only means by which they can obtain higher status for themselves. The whites recognize the Negro who is capable of correctly leading his own people, and that Negro who can please his own group and at the same time command the respect and the recognition of the whites is correctly leading the Negro race. Advancement may be slow by this method, but it is the only way in which it can be effected constructively under our present conditions. This method is cumulative in that the results of each successful experiment in the field of race cooperation will automatically serve as evidence for further cooperation.

## Outstanding Events In The Year 1925

### January

- 10 Madame Walker Co. sends four pastors on tour of Holy Land.
- 4 R. R. Moton's lynching Summary for 1924 shows total of 16 lynchings in all states with 10 in Florida tied up all city and railroad traffic in East.
- 17 Senator and 4 representatives take seat in Illinois legislature.
- 16 Mayor Jackson asked to investigate condition of state reform school at Cheltenham and put appropriation.
- 24 "Hula" danced by Baltimore school teacher in Washington ice\$ Mao cmfwyp cmfwyp shrdlu creates sensation. merged with white company. Officers quit.
- 25 Mrs. Marcus Garvey christens new steamer Booker T. Washington.
- 23 N. C. Mutual Life Company's annual income passes two million mark.

### February

- 7 Ex-Congressman's son, Henry W. Farison, white, of N. C. marries colored maid, shocks D. C. Society.
- 5 Garvey sentenced on appeal to 5 years in Atlanta Pen.
- 6 Many students in riot against President at Fisk University.
- 14 Run on Brown and Stevens' Bank in Philly. Depositors may lose million. Cosmopolitan State Bank also closed.

### March

- 7 Marcus Garvey in Atlanta assigned to dishwashing.
- 28 Waverly, Va., mob of 2,000 lynch colored man.
- 26 School Board names C. W. Reynolds of Norfolk, Va., supervisor of Baltimore schools.
- 28 M. E. Conference at Frederick, Md., votes for unification.
- 26 AFRO exposes Durkee. Howard U. President as president also of Curry School at Boston.

### April

- 18 Roland Hayes awarded Spingarn medal before starting for Europe.

### May

- 11 New supervisor of Baltimore schools, C. W. Reynolds wires AFRO he won't accept post here.
- 16 D. C. Women quit the International Council of women because of segregation at the music festival.
- 16 1,200 students at Howard strike

- against military training.
- 23 Bishop Sampson Brooks arrives in N. Y. from Liberia.

### June

- 6 B. N. Duke gives Kittrell College, N. C., \$200,000.
- 6 Durkee quits as president of Curry School, Boston.
- 6 300 get degrees at Howard; 43 at Lincoln. Morgan, 28.
- 20 James Weldon Johnson awarded 1925 Spingarn medal.
- 20 Durkee fires four professors at Howard for "economy."
- 27 Balto Defense League sues city to equalize pay of colored and white Hi school teachers.

### July

- 11 9 year old Easter Frances Hill flags B. and O. train in time when wind blew tree across track. Company gave \$100 reward.
- 6 Harry Wills got \$67,808 for beating Charlie Weinert at Italian Hospital benefit.
- 18 Francis M. Wood named supervisor of Baltimore colored schools.
- 25 Anglo-Saxon Clubs (white) starts fight on Hampton because of social equality there.

### August

- 8 Oklahoma bars Carter Woodson's Negro History as radical.
- 15 Liberian Secretary of State arrives here on diplomatic mission.
- 15 One colored person, a coachman participated in the parade of 30,000 K. K. K. at Washington.
- 22 10,000 Elks in Richmond. Finley Wilson reelected head.
- 29 Baltimore awarded first prize in Annual Health Week contest.

### September

- 12 5,000 Baptist attend National Convention here. L. K. Williams reelected head.
- 12 Local Odd Fellows start work on new \$65,000 temple.

### October

- 3 Hary Ovitiz, white, killed; blacked face to rob local bank. Bishop Walls, A. M. E. Zion prelate, insists on service at Union State Cafe, D. C.
- S. C. White killed Pink Whaley because he refused to raise price of his cotton. Sister in kimona dared mob to touch victim.
- 10 Wills and Dempsey sign for bout.

- 10 Hilldale takes world's series from Kansas City.
- 10 Pullman porters announce drive to unionize all workers.
- 24 Benjamin Davis elected Ga. National Committeeman.
- 24 Chicago Huns bomb \$250,000 Bethesda Baptist Church.
- 31 Darrow opens celebrated Sweet case in Detroit.
- Continued on Galley 3 . . . . .
- 31 Vets Bureau suspends two workers at Tuskegee Hospital pending probe.

### November

- 16 Rhinelander trial starts.
- 21 Governor Ritchie declines to urge punishment of Eastern Shore mob which attempted lynching.
- 28 Dr. Jas. H. Thomas wins sensational \$10,000 love-balm suit at Towson.
- 28 Sweet jury disagreed—mistrial.
- 28 Eugene Gordon, writing for "Opportunity Magazine" picks AFRO as first race weekly in 1925.

### December

- 5 Anti-lynch bill introduced in Congress.
- 5 Dr. R. R. Moton ill. Admitted to Johns Hopkins Hospital.
- 12 Mrs. Kip Rhinelander wins—husband denied marriage annulment on account of colored blood.
- 19 Trustees give President Durkee coat of whitewash on Howard Alumni charges.
- 19 Duke makes \$750,000 gift to Kittrell, N. C., College.
- 19 William Wheeler's wife and sister lose fight for his \$45,000 estate.
- 19 Mme. Lelia Walker-Wilson wins divorce.

### BITUARY

- April 11 Dr. George Cannon, Jersey City, N. J.
- June 13 Mrs. Booker T. Washington, Tuskegee, Alabama.
- August 22 John J. Groves, Kansas Potato king died, leaving \$500,000 fortune.
- September 12 Henry Lincoln Johnson, Ga. National Committeeman, dies in D. C.
- Sept. 19 Mrs. Rosa J. Richardson, head Woman's Branch Pythian Order.
- Dec. 5 Magistrate Amos Scott, Philadelphia.
- Dec. 22 Judge Robert Terrell, Washington.

Negro History Week, February 7-12, 1926, being sponsored by the Advisory Board of the Urban League. A number of churches are observing the week many of them taking speakers from the Speaker's Bureau of the Urban League.

## Change in Press Use Of the Word Negro

Associated Negro Press

TOLEDO, Ohio, Jan. 20th—The Observer, published in this city by Cornelius Edwoods, has just succeeded in a campaign which had as its object respect for the Negro race, as reflected in the headlines and stories in the daily papers. Hereafter, according to rules compiled by white papers of the city the word "Negro" is to be begun with a capital letter, and only where absolutely necessary for identification is the word to be used at all. The following rules adopted by the Toledo Blade show the nature of the stand which the dailies have taken:

1. The Blade does not want to play up the fact that any person figuring in the news is Colored, nor does it want to suppress the racial adjective in every case. The fact of color should not be stressed in the news but mentioned casually, if at all.
2. The color is never to be used in a headline.
3. The term "colored" is to be used whenever possible in place of "Negro." "Negress" must NEVER be used. "Black" is prohibited.
4. Whenever "Negro" is used it must be capitalized. The word is seldom necessary, however, except where it is a part of the name of an organization, such as "Negro Business Men's Club," or something of the sort.



# THE OLD YEAR AND THE NEW

By KELLY MILLER

Nineteen twenty-five has gone into history. A New Year is upon us with its promise and its prophecy.



Dr. Miller

The old year has been one of unbroken business progress and prosperity. The Negro has participated in the general tide of material

advancement. While the showers of blessing were scattering over the land, some droppings have fallen even upon him. There has hardly been a time since the flush years of the war when the race as a whole has been more generally employed at such remunerative rate of wages. A considerable surplus of their earnings has gone into the purchase of homes or into other forms of savings. Outwardly there has been the appearance of racial peace and harmony, but underneath the leaven of suspicion has been working. There have been no violent racial outbreaks or riots on a threatening scale. The total number of lynchings have been reduced to the lowest point since accurate records have been kept.

The Hampton-Tuskegee Endowment Fund of five million dollars has been subscribed, which will adequately endow these great institutions for all time to come. A Negro has given twenty-five thousand dollars in cash contribution to Kittrell College in North Carolina which has been enriched to the extent of nearly a million dollars through the beneficence of Mr. Duke the millionaire tobaccoist. His more wealthy brother has bequeathed over fifty million dollars to education and social service in the two Carolinas, in

which the Negro generously shares. The Johnson C. Smith University receives an endowment of eighty thousand dollars annually which capitalizes at nearly two million dollars. No single year has ever before brought such good fortune to Negro education by way of material contributions. Other Negro schools have received their customary allotments which on the whole have shown a tendency to increase.

There has been a distinctively new appreciation of Negro genius in the domain of the higher arts. Negro spirituals received an enhanced appreciation. Roland Hayes has heightened the meaning of Negro song. Dr. Locke, in the Negro edition of the *Survey Graphic* which he more recently edited in book form, under title of "The New Negro," has attracted the attention of the literary world to the artistic possibilities of the Negro race. For these and other specific incidents and encouraging indications we give thanks and express gratitude.

And yet when we take a comprehensive view of the tendency and drift of things the general movements of the year just closed have been retrograde so far as the status of the race as a whole is concerned. When we engage in serious contemplation our spirit becomes gravely reflective rather than boastfully proud.

The most serious movement of the year affecting the comprehensive well-being of the race has been the sinister dissemination of the ku klux propaganda. The fundamental purpose of this hooded order is to fix the non-white element of a national population in an inferior position. The danger is all the more insidious because it has for the time discarded the more brutal method of violence and frightfulness and resorts to the more recondite and plausible policy.

Back of the ku klux spirit lies the purpose of residential segregation. During the past year

the tide of segregation has run high against us. The advantage which we hoped we had won by a war time decision of the Supreme Court, it now seems that we have lost during the quiet times of peace. We learn that at least seventeen cities, North, South, East and West, have engaged to devise some plan to subvert the decision of the Supreme Court. Local courts, as far as tested, have upheld the legality of the method of covenants among property holders. The current is running in one direction. If there is a single representative journal in America or any other organ of public opinion which espouses the contrary view, it has failed to fall under my notice. The sacred press is as silent or as sinister as the secular. This all but solid attitude on part of the whites has awakened emphatic reaction on our part. Through our militant organization, the N. A. A. C. P., we have undertaken to combat the tide of segregation. It was met in Detroit in its illegal and violent form, and fought to a temporary stand still. We are now facing it in the District of Columbia, in its peaceful and legalized form. Before this release sees the light, the case will probably be argued before the Supreme Court of the United States. There is nothing but the technical letter of the law that stands between us and segregation. There is no supporting public sentiment. We can only furnish the most capable and learned counsel and pray that the judges will be led to the righteous decision.

Religiously, the past year has been a passive one. The Negro took no active part in the raging controversy between the modernist and the fundamentalists. The churches pursued their normal rounds of routine duties.

The Methodist Episcopal Church South refused to reunite with their Northern brothers because the Negro stood as a stumbling block in the way. The colored contingent with becoming Christian humility recorded his willingness to accept certain limits of segregation, if that would be a means of uniting their white fellow Christians in the North and in the South. But race prejudice, the modern anti-Christ thwarted his complacent self effacement.

## USING TERM "NEGRO."

Ex-Alderman George W. Harris appears to be mystified as to his ethnic status. Time and again in his newspaper he has sought to glorify the "New Negro" (whatever that means) but now the term "Negro" nauseates him. His abhorrence of its frequent usage has moved him to righteous indignation. He is hysterical because our leading schools and organizations see fit "to popularize the use of the word 'Negro' morning, noon and night." 1-30-26

The ex-alderman is really all "het up," and he reasons and talks as most people do under stress and excitement. Says he: "The term to-day connotes slave and inferior, distinct (different) and permanent in the minds of the American people. They are mad who think that in a few short generations that they can lend dignity and decency to the word in the minds of the masses of white people."

Nowadays the phrase "inferiority complex" is very much overworked, yet it accurately describes the case of the ex-alderman. His trouble is that he is reflecting his own sentiments not the masses of white people. If in little more than half a century the race has not given dignity and decency to the term, then

statements that the Negro has made more progress since Emancipation than any other race in a similar period must be untrue.

The fact that "Negro" centuries ago was derived from "Niger" and used by the Spaniards as meaning "black," has nothing to do with a present-day condition in America where the term does not specifically mean "black" but is an ethnological classification for a group of Negroids ranging from white with blue eyes and blond hair, various shades of brown to black. This group must have some distinguishing racial appellation as have other races.

To refer to members of our group as "colored" means nothing, no more than when reference is made to a "white" person. We certainly have no copyright on the term "colored" no more than the Chinese, Japanese, East Indians, American Indians, Malays, Filipinos and other colored peoples.

Would the ex-alderman speak of the only distinctive music given to America as "colored music?" Would he add to his vocabulary such phrases as "colored history" and "colored literature?"

Negro leaders have differed in the past, as they do in the present, as to the best methods of effectively combating race prejudice. But it has been significant that they have been of one mind on the question of the group having a distinguishing racial designation. And it has been "Negro."



FEB 1 1926

1926

## What the Negro Has Achieved

THIS is "Negro History Week" in Atlanta, and it is being observed intelligently and commendably in the schools, churches and homes of that race seriously and sincerely.

The purpose of the observance of this week is "to promote patriotism and good citizenship" among the negroes, and to show them not only what has been accomplished by that race in its struggles up from slavery, but what may be done in the coming years.

In the sessions of the week, the history of the negro, beginning in Africa as far back as the days of the discovery of America and on through Colonial times and to the days of the Revolution, is being considered; and the negro's part in the history of America as a laborer, a soldier, a business and professional man and a minister of the church, is interestingly reviewed, as well as his excursions into the fields of literature and art, in which no mean showing has been made.

Despite many unhappy and untoward conditions often attaching to the negro's existence, he has steadily—and for the most part patiently—progressed to bigger and better things.

"Negro History Week" in Atlanta has been sympathetically observed by a great number of Atlanta's white citizenship. It is a sort of thing that is calculated to achieve the objects the negroes themselves have in view—as hereinbefore stated, "the promoting of patriotism and good citizenship" among their own race.

### Negroes to Observe Race History Week

Negro schools and colleges, lodges, churches and clubs throughout the country are preparing to observe the

week of February 7-13 as national negro history week, in accordance with plans formulated by the association for the study of negro life and history, with headquarters in Washington.

The purpose of the celebration is to popularize and promote among colored people the study of their national history, for which in general little provision is made in the regular school courses. Special instruction in the schools, lectures and addresses

before churches, lodges, clubs and other groups will feature the celebration.

### Funny White Man

(H. L. Mencken—in the Crisis.)

It seems to me that in objecting to such things as the stories of Mr. Cohen the Negro shows a dreadful lack of humor. They are really very amusing. Are they exaggerations? Of course they are. Nevertheless, they always keep some sort of contact with the American

It is argued that a white, looking at Negroes, must always see them as Negroes. Then what is argued is nonsense. If he departs too far from plausibility and probability his own people will cease to respect him. They dislike palpable falsifications. Every one does, but they enjoy caricatures, recognizing them as such.

The remedy of the Negro is not to bellow for justice—that is, not to try to apply scientific criteria to works of art. His remedy is to make works of art that pay off the white man in his own coin.

The white man, it seems to me, is extremely ridiculous. He looks ridiculous even to me, a white man myself. To a Negro he must be a hilarious spectacle, indeed. Why isn't that spectacle better described? Let the Negro sculptors spit on their hands! What a chance!

### A LEARNED MAGISTRATE

"THERE are too many of your kind in Harlem who want people to believe that they are not Negroes by taking offense when they are called 'niggers.' Nigger means the same thing as Negro."

THUS one of our learned magistrates, George W. Simpson, sitting in the Tombs Court, is quoted as saying when he found a man guilty of disorderly conduct, in that he resented being called a nigger by a white girl, who accused him of speaking to her while the two were sitting at a table in a public restaurant. If the man made improper advances to the girl, it is right that he should pay for his folly. Similar punishment should be given the hundreds of white men who insult colored girls every day in the subway trains, on elevated railway platforms, and in other public places.

BUT WHY was it necessary for Magistrate Simpson to insult every colored person in the United States? Why should he be so anxious to reveal his own shortcomings? The two words may mean the same thing to him, in which event we infer that Jew and kike, Italian and wop, Irish and mick, Chinese and chink, also mean the same thing to him. Such a belief shows his lack of observation, unintelligence and racial prejudices so clearly as to render him absolutely unfit to sit in any court in New York State. It shows the type of men Tammany Hall politics places in position of honor and trust. A raving maniac could do no more to destroy efforts being made to bring about racial understandings, mutual respect and good-will between men.

BOSTON MASS MIST  
MARCH 2, 1926

## HONOR COLORED HERO OF 1770

### Crispus Attucks Anniversary Observance Thursday

The 156th anniversary of the Boston Massacre, held to be the beginning of American independence, and martyrdom of Crispus Attucks, the colored leader, and of his Irish comrades, will be celebrated Thursday night in Faneuil Hall, where the funeral of the martyrs was held in 1770. These exercises are held annually by the colored citizens and their friends under the auspices of the National Equal Rights League. This year the Declaration of Independence Patriotic Committee of the League is in charge of the Rev. D. S. Klugle, chairman; C. F. Butler, secretary, and the Rev. B. W. Swain, treasurer.

The night's exercises will begin at 7:30, outdoors, at State and Exchange, near the spot where Attucks fell, from which, after prayer by the Rev. E. E. Thompson, the assembled veterans' organizations and ladies' auxiliaries and citizens will proceed in a body, led by the Drummer Boy of the 54th, the 372d Battalion Band, M. N. G., and the Knights of Pythias Band, E. and W. H., around the Old State House, where the fight took place, back to the wheel in the cobblestones of State street, the curb of which marks the spot where Attucks fell, through Exchange street into Faneuil Hall. The Battalion Band will play for this procession and the K. of P. Band for the memorial meeting. There will also be vocal soloists.

In addition to addresses by representatives of other races, there will be speeches by the following colored orators: The Rev. Leroy Ferguson, orator of the day; Assistant U. S. District Attorney J. W. Schenck, L. E. Pasco and George S. Taylor.

On Friday, the anniversary day proper, there will be outdoor exercises on State street, where Attucks fell, at 10 a. m., at his grave in the Granary Burying round at 10:30, at the Declaration of Independence Tablet on the Common at 11 and at the Attucks monument at noon.



# What Is the New Negro?

(From Christian Recorder)

EVERY now and then we hear some one talk about "The New Negro."

Undoubtedly there is a "New Negro"—in the making. It is not in actuality. What is he? Rather let us ask first what was the old Negro? The old Negro was a slave, dependent upon the white people for his food and his thinking. Because he was a slave and dependent for his food and his thinking, his occupations and his education were limited to the white man's whim.

When Abraham Lincoln issued the Emancipation Proclamation, he made possible a New Negro—a free Negro. But freedom was not entirely new to the Negro, as there were in 1860 some half million free Negroes.

To our way of thinking the New Negro, if there is such, is a free Negro, dependent upon himself for his food and thinking—a Negro who has the ideal of a spiritually and economically independent group working in harmony with and being a part of the larger American group, who has thrown off the slave spirit.

The New Negro is possessed of a new spirit.

As Bishop Ransom said in his recent speech here the thing which oppresses the Negro is the spirit of slavery in the Negro and not the white people. And what the Negro needs is a new spirit of freedom, of manhood, of independence. Now getting a diploma from some university does not necessarily give one a new spirit. We know many conceited Negroes who have been so puffed up by a diploma that they think they are better than all other Negroes, and their chief grievance seems to be that the white people won't accept them as social equals. They don't care a rap about the race, and are sorry they are identified with it. Nearly every large community has a few of these. Their spirit is the same old spirit of slavery where the housemaid thought she was better than all other Negroes and despised them and where the mulatto concubine's only regret was that she was not white.

Again there are Negroes who seek to impress white people to get donations from them for the great work of "uplift" they are accomplishing among their "downtrodden race." And every move they make is to keep in the good graces of and on the payroll of some rich

white people. These parasites are not "new Negroes." They are a new edition of the old time slave Negro. The New Negro is a Negro who believes in himself as a child of God, a brother to all men and who is striving as best he can to realize that brotherhood by doing his part—he has been born again, and no longer has the spirit of slavery.

1st. He believes in self-support—He supports his family; and helps to build a foundation for racial self-support. To do this, he believes it is not only necessary to talk "race pride" but to act it. Hence he buys from a Negro proper wherever

he can; he goes to a Negro church; he puts his money in a Negro bank; he has insurance in a Negro insurance company; he acts race pride. Now this Negro may not be an "A. B." from Yale or Princeton or Columbia, but he is new. And only by his kind will the Negro ever come to self-support and gain a place in the sun. Talk won't do the work.

2. The New Negro is a pioneer for his people. The old Negro looks for sure support. He has the spirit of the slave. He may boast of his high education, but he is not taking any chances of making a living. That's the "old" slave Negro. But the new Negro launches out into business. (He may fail and the "old" Negro may laugh at him.) The

New Negro encourages the pioneer in other lines. He is willing to "take a chance" to build for the future. The

splendid businesses we have, built up largely by quiet determined pioneers, were built by "New Negroes." We like to think of John Merrick of North Carolina as a "New Negro." Mr. Merrick would have resented the term. For the "educated" Negroes who are doing nothing had appropriated it. But while Merrick had little education, he had the new spirit. He was a pioneer. He saw the possibilities of the future; he was willing to take the risk. He did so. He succeeded, and the wonderful North Carolina Mutual is the result. He was supported by New Negroes, some of them "educated," most of them uneducated, but all of them born of new spirit.

3. The New Negro thinks straight. Because he is born of the new spirit of freedom, he is determined to have freedom in all its phases. He is willing to bear all its responsibilities. He wants all of its privileges. He refuses to believe he is different from or inferior to any other of God's children. But he is not raising too big a row about it. He is like a little brother of ten, who knows he is potentially equal to his brother of 15 but he can't whip him. But he also knows that if he studies hard, works and develops himself, the time will come when he will be actually equal to the older brother in every respect. But he will not secure that equality by talk, but work.

The New Negro believes in God. He may be gradually changing his theology. It is perhaps wise that he should. But he believes in God. A hundred years ago a New Negro walked out of St. George's Church, Philadelphia, and preferred to worship in an old blacksmith shop which was bought by black people than in a fine house for which he did not pay. He believed that self-support is of God. A hundred years have passed and the influence of Richard Allen still persists. He did not yield one inch. He believed that God was the father of all and all are equally His children. This meant equality in privilege and equality in responsibility. And this church has attracted more "new" Negroes than any church supported from the

charity of white people.

The New Negro has a new spirit, not necessarily a diploma, a white collar, a salary

from charity organization—he believes in God and himself and his future and is hard at work.

## THE DEFENDER AND THE SOUTH

It seems hard for our contemporary the Chicago Defender, to "hit the nail on the head" when the South is in question. We do not know whether it is caused from the use of a little hammer or from poor aim. It is notable that often it misses the drive and mars the surface when it swings on the problems affecting the race in general. This leaves it open to the inevitable suspicion that there is either a painful limit to its information or a faulty cranium through which it passes. In either case, its importance as a mouthpiece is considerably lessened by the uncertainty that arises from a lack of discriminating sense.

Its most recent fumble to which we make reference here is some cavil under the caption, "Could This Happen in Dixie?" in which it appears that a Negro attorney employed by the government appeared in the U. S. District Court in Chicago on a case with former Secretary of State Charles Evans Hughes acting as attorney on the other side. After commenting feebly on the "ordinary trial conducted in an ordinary way" and saying a few other things that were not complimentary to the South, nor necessary for information, or germane to such an incident, it proudly "coughs up" the original caption, "Could This Happen in Dixie?" and gets for itself all the "fun" from the "obvious answer is No."

The Atlanta Independent of March 4th, takes the editor severely to task and cites more than a few cases in which the Negro lawyers of the South do this very obviously "impossible" thing in "an ordinary way," and attract no unusual notice nor inspire any extraordinary acclaim.

There are enough bad situations in both the North and the South to feed full the appetite of those "great weeklies," who hope to thrive on the slush of prejudice without either marring the truth of a situation or magnifying their ignorance of it. Nobody gains anything from unnecessary lying, unless it be the "fun" of making other people uncomfortable at a safe distance. If we grant the Defender good intentions, we must often gasp at the brainless means put forward in executing them. After all, good intentions without wise instrumentality is worse than no intentions at all, where powerful agents are at work on delicate situations. We do not defend Southern prejudice, but we must defend the

record of the Southern Negro. Under the odds against which he contends, he is a marvel and everybody accords it to him. Nor can we condone the spirit of those Negroes, who have spent a few months in the North, in pretending that they have passed from the nether to the upper regions and enjoy the change so much as to forget that the common destiny of the race in

America is bound up in the eventual solidarity that must come through the good offices of his own inter-cooperation with the aid of his friends.

The Defender does the Southern Negro no service by misrepresenting the South. If it could be kind enough and sensible enough not to complicate the problems by this means it would enhance its own greatness, and at the same time promote the common aims on which Negroes can never differ essentially whether they be in the North or the South.

Those intelligent Negroes who have not seen much of Chicago have heard enough about it to know that, with all of its hundred thousand Negroes (and enough of them constantly in the courts), the Chicago bar is not crowded with Negro lawyers and what we say of Chicago is true of all other Northern cities. Now and then an able Negro makes it to the front everywhere and there is not so awfully much difference between the manner in which he is regarded anywhere when he has the goods and can deliver them.

Certainly there is less race prejudice in the North than in the South. Naturally there would be, but we have failed to find any city of large Negro population exempt from it. The advantage of the Northern Negro is to be able to escape much of the humiliation that comes from it, but the problem is growing more acute in all those sections where it has been negligible, and the Defender and other Northern Negro papers will do well to arm themselves with the wisdom to pursue a policy that will combat it.

Truth is an effective remedy in fighting wrongs, and a high level of respectability can not be kept, however righteous the cause, when the principle of fairness and truthfulness are ignored on either side.



**THIS SHOWS WHAT WHITE PEOPLE ARE THINKING.**

Ever since the Courier-Journal and The Times started a reward fund for George Blanchard, The News has argued Colored people should give to that fund.

The race is obligated to Blanchard because he has proven to the world that Colored people will not protect or defend criminals who happen to be Negroes. He taught a good lesson. White people are wondering why Colored people do not give more freely to this fund. Many have but not near as many as should. The following letter in Monday's Times is an indication of what our white neighbors are thinking:

"The Courier-Journal and The Times have done their part, \$100, but the general public! It seems a shame! Only \$190 more. George Blanchard is a poor, uneducated Negro cripple, but honest, as he proved he had a principle to know right from wrong by giving his assistance. It is surprising the public not doing any more for such an honorable deed. Then there is the prominent class of Colored people. I should think they would be proud of such a man as George Blanchard. There are enough well-to-do Colored people to help some, such as lawyers, doctors, real estate men, school teachers, preachers, stenographers, mail carriers, etc. If they would collect pennies and nickles in their picture shows, lodges, churches, schools and Sunday schools just think what those pennies would amount to. Come on, Colored folk, give a little lift and be proud of the noble deed your race did. Where is your leader? Also white people. Keep the ball rolling with the funds and help encourage a good deed to help bring on more men like George Blanchard."

**Association For Study Of  
Negro Life And History  
To Hold Meeting In Virginia**

WASHINGTON, D. C., Mar. 18.  
 —“The Negro Must Publish His History To The World Or Remain Content With The Status Of Inferiority.” This is the keynote of the Spring Conference of the Association for the Study of Negro Life and History to be held at the Virginia Normal and Industrial Institute, Petersburg, Va., on the 30th and 31st of this month. The recent effort of the Association has been to publish the facts of Negro history during the Reconstruction. The program of the Conference will center around this subject.

around this subject.

Prof. John R. Hawkins will deliver an address on the Virginia Negroes in History since the Civil War; Prof. L. P. Jackson will discuss the education of the Negro during the Reconstruction; Dr. James S. Russell will emphasize the rural economic progress of the race in freedom; Professors Rayford W. Logan and J. H. Johnston will deliver addresses on the Negroes' participation in the Reconstruction Government of Virginia, and Prof. M. M. Fisher, and Dr. C. G. Woodson

will discuss the Negro church through this stormy period. There will be presented a pageant called "The Gateway," visualizing the life and history of the Negro.

Sending out the announcement of this Conference Dr. Woodson refers to popularizing Negro history as a challenge to the Negro. He says: "Either convince the world that you have a record as glorious as that of any other race or remain content with a fixed status of inferiority. The greatest scholars of today are anything; for education, after all, is too often downright propaganda."

We are taught that the Negro has no history; and judging from the pagan point of view we must concede that the Negro lacks the prestige of recent conquest and exploitation. But real history is not the narrative of military despots who have afflicted the world with misery while they were contending for supremacy, not the record of those who have indulged themselves in luxury and ease at the expense of weaker peoples.

M. Today we are getting a new vision  
son of history as the progress of man-  
kind toward a social and spiritual

ideal, the elimination of strife, the promotion of peace and good will unto the happy day when men shall forget their national prejudices, outgrow racial differences, cast aside race hate, and rise unto the altruism of a rejuvenated universe."

saying that there is no such thing as race in science and that there is nothing in anthropology or psychology to support such myths as the inferiority or superiority of races. These truths, however, will have little hearing on the uplift of the Negro, if they are left in the state of academic discussion. There must be an actual demonstration. The Negro must learn his past and publish it to this prejudiced world.

A man's social standing is determined largely by the record of his family. A nation is known for what it has achieved. The very name of Greek or Roman excites admiration; the mere mention of the word Negro arouses contempt. And yet the Negro has contributed as much to the welfare of mankind as the Greek or the Roman. The Negro himself, however, does not know it because his friends have not been anxious for him to learn his interesting story.

It is purely a matter of traditional education. In our homes and in our schools we are taught the virtues and achievements of one race only. In practically all of the schoolhouses of Europe and America there is not a picture on the wall or a book on the shelf to show that a Negro has ever achieved anything.

The white people of today, then, should not be blamed for their contemptuous attitude toward the Negro. The Negroes should not be censured if some of them have the "inferiority complex." Centuries of perverted education will do almost

**"BIGGER BUSINESS"  
MOTTO AT BETHEL**

Local chapters of Phi Beta Sigma fraternity held the first public session in observing "bigger and better negro business" Wednesday evening at Big Bethel church.

This evening at the same place the fraternity will hold an essay contest among high school students of the city. All contestants are writing on some phase of negro business.

The Rev. W. J. Lounner, acting pastor of the First Congregational church, and Editor B. J. Davis, national committeeman from Georgia, will be the leading speakers. On Friday night Dr. William L. Boylce, Rhodes scholar of Oxford university and for several years a professor of sociology, will deliver the principal address.

## REITERATING OUR STAND

The publication in the last issue of THE HERALD of the report on Cleveland Negroes, submitted by the committee of emigration and immigration of the Cleveland Chamber of Commerce to the directors of that powerful organization, has created wide-spread discussion as to the advisability of our release. We have been praised and condemned in turn, and all sorts of wild stories have been circulated as to THE HERALD'S position in the matter. It has been fatuously charged by some that THE HERALD acquiesced in the recommendations outlined in the report dealing with race segregation. Others have been more charitable—charging us only with poor judgment.

We are perhaps wasting valuable time to dignify the first of these charges with editorial reply, but we are so amazed at the credence given to such stupid reports by some of our professedly intelligent readers that we feel constrained to attempt to discuss the issue. The report persists that evidence of THE HERALD'S stand for segregation is contained in our platform which we have carried for some time prominently at our masthead, emphasizing that we stand for the following:

- A Colored Member of the School Board.  
A Colored Judge in the Municipal Court.  
A Colored Physician at City Hospital.  
A Colored Principal in the Schools.  
Colored Men in the Fire Department. Etc.

To us it has always seemed that such a plain platform needed no explanation. But we have evidently misjudged the situation, and accordingly we will endeavor to explain:

THE HERALD believes unqualifiedly that the Negro in Cleveland should have an equal chance in every department of our civic life. We do not believe that it is **just** to refuse to advance the most competent among our many public school teachers to the position of principal in some school: Not a Negro school—a PUBLIC SCHOOL such as Cleveland knows. We are truly sorry that we cannot agree with those who feel that such a demand is a veiled desire to see jim-crow schools in Cleveland. We cannot, moreover, find anything wrong with our platform principle that urges the election of a Negro judge to a place on the Municipal court bench. And thus we might illustrate the wisdom of all of our platform principles, ad infinitum.

To the second of the charges as to our poor judgment: We are willing to plead guilty to the fact that "poor judgment" is one of the human ills to which we have become heir through no fault of our own, in so far as we know, and we therefore respect the opinion of our friends who thus charge. BUT WE DO NOT AGREE that we showed "poor judgment" in this particular instance. Now for the argument, as to why we released that un-American report of the Chamber's committee:

THE HERALD knew and understood that the report had not yet been adopted by the Chamber of Commerce. But believing that the time to protest the adoption of the recommendations therein contained was BEFORE such adoption—not AFTER, we broadcasted the news of the peril to Cleveland Negroes in a determined effort to stir thinking Negroes into alertness to block.



if possible, the adoption of any such recommendations as set forth in the summary of the report. And in so doing THE HERALD is willing to accept the censure of those who differ in judgment with us. Censure is the onus of public service, we know, and steadfastly we shall carry on despite it!

We want the public to understand what we mean exactly, and we shall paraphrase one of Roosevelt's famous pronouncements which ought to leave no doubt as to our position:

"We published the report last week because we believed that we were justified in so doing by reason of the danger that lurked in it. And if it ever happens again—we'll do it again!"

THE HERALD believes that when it comes to the question of which is better: To be expedient, or to break faith with the race we represent, it is safer to throw expediency to the winds!

On this one point, then, THE HERALD wants no misunderstanding. We shall never consent to the suppressing of news that is vital to the race's interest even at the peril of our existence. And, whenever the Negro's right to full privileges in Cleveland is challenged by anybody or any group, it must be expected, without the shadow of a doubt, that THE HERALD'S insistent cry against such an outrage will be heard. This is our Creed—no more, no less. Selah.

#### LET THERE BE NO BITTERNESS

We are approaching a political campaign which, from all indications at present, promises to be of unusual interest to the colored people of the city, owing to the fact that there seems to be so many among us, who are seeking political preferment.

Just who should or who should not seek public office is pretty hard to say. But we do know that under the circumstances, because of our minority, it would be better for all concerned, for us as a group to unite our forces, that our voting power may bring the maximum benefit to the race. It seems to us that we all can see that. We all understand that "together we stand and divided we fall." But the trouble is, first, the lack of the proper kind of leadership; second, personal ambition. The cause of the lack of the proper kind of leadership, is a question that calls for a deeper discussion, but suffice to say here, that it would not be easy to place the responsibility. Ambition is human and is as old as the hills. Time, intelligence, necessity and thought will help greatly in overcoming the effects of these things. In the meanwhile let us be patient one with another. Not bitter in our denunciation of the other fellow who aspires for public office, remembering that every one has the right to seek office if he only receives one vote, and that, his or her own

Remember that we all have an interest in common. What ever affects one in a political way affects the other.

#### THE SESQUI-CENTENNIAL

All the world knows by this time that there is to be held in Philadelphia, this year, a Sesqui-Centennial. Large sums of money have been appropriated for the demonstration, and all the states are to be well represented. Pennsylvania, being immediately interested because of the historic city of Philadelphia, is making large preparations to give to the country a wonderful exhibit, all absorbing.

Some time ago, we noted the names of certain colored citizens of Pennsylvania mentioned in connection with certain exhibits to be given by the colored group. It was announced that the colored citizens of Pennsylvania intended offering an exhibit covering Negro achievement in Pennsylvania during the past sixty-five years. We have not been able to verify all of the reports.

Whatever is decided upon, by those who have been given authority, should be made worthy of favorable comment by those who will travel from far and near to observe and criticize the various exhibits. In fact, it would be calamitous if we failed or refused to join our whole state force and make of the exhibit, whatever we offer, one of the best at the sesqui-centennial.

We have craftsmen, professionals in all the professions, inventors, authors, tradesmen, artists, musicians, and others skilled in the various and peculiar ways. Let them all come forward, each contributing his or her own bit to the grand collection. While others are spelling achievement through their exhibits, let it not be concluded that the Negro has done nothing worthy of exhibition.

### WHO'S WHO

Who is who in "Colored America?" Is this very important question to be decided purely upon merit, achievement and intelligence, or is it the purpose of some of the compilers of books to be printed at an early date, to play on the vanities of a few outstanding men of the black race in this country and "kid" them into paying for some flattering publicity? This frank interrogation is propounded because it is quite evident that a committee with Ex-President J. Stanley Durkee, of Howard University acting as secretary, has just informed the prospective stars in the firmament of "big Negroes" that they will be required to pay the modest sum of one hundred dollars for the "beautiful copper plate photograph" to be used in the great book of "Who's Who."

A comprehensive collection of distinguished men of the black race in this country that can be used as a catalogue of information and inspiration should be encouraged. It is a worthwhile undertaking that will be useful and instructive for present utilization and of inestimable value to future generations. Such a book should be purchased by every individual who is interested in the progress of his people. Any endeavor to entice a few hundred individuals to pay one hundred dollars by catering to their whims by sully wording grandiloquent tributes, and by manipulating the ancient arts of praise, pamper and flattery is insulting, despicable and debauching. Such a compilation is not worth the paper it is written on and may well be styled as "Who Is Who Among Afro-American Boobs, Saps and Suckers."

A gentleman who recently compiled "a social register" for white

called Professor Kelly Miller a contemptible puppy and one of his associates a liar, should be interested in compiling "Who's Who" among us of African descent when he is a white man himself.

How does Dr. Durkee arrogate to himself to inform these candidates for his "Who's Who" that a copper-plate portrait will cost one hundred dollars, when they can be made in Chicago, at a modest estimate, for ten dollars? In our opinion this hundred dollar "Who's Who" of black people engineered by white men is nothing more than a clever line of "soft soap and salve" successfully used upon certain members of our race who have the "big Negro" complex. Who is who among the gullible and fickle?

people explains that the first step in getting into the social elite is to buy a spirited horse and an immaculate riding habit, canter with dash and flourish up and down the bridle paths. There is no great divergence in human nature anywhere. The social "sine qua non" among black people seems to be a high powered automobile gliding along the boulevards. With all of this emptiness and superciliousness there has been an untarnished and undefiled aristocracy—the aristocracy of brains. This attempt to make one hundred dollars the purchase price of admittance to the charmed circle of men with brains is out of shape with common sense and sound reason. And it is altogether surprising to understand why Dr. Durkee, who of-fended the student body and alumni of Howard University and who



if possible, the adoption of any such recommendations as set forth in the summary of the report. And in so doing THE HERALD is willing to accept the censure of those who differ in judgment with us. Censure is the onus of public service, we know, and steadfastly we shall carry on despite it!

We want the public to understand what we mean exactly, and we shall paraphrase one of Roosevelt's famous pronouncements which ought to leave no doubt as to our position:

"We published the report last week because we believed that we were justified in so doing by reason of the danger that lurked in it. And if it ever happens again—we'll do it again!"

THE HERALD believes that when it comes to the question of which is better: To be expedient, or to break faith with the race we represent, it is safer to throw expediency to the winds!

On this one point, then, THE HERALD wants no misunderstanding. We shall never consent to the suppressing of news that is vital to the race's interest even at the peril of our existence. And, whenever the Negro's right to full privileges in Cleveland is challenged by anybody or any group, it must be expected, without the shadow of a doubt, that THE HERALD'S insistent cry against such an outrage will be heard. This is our Creed—no more, no less. Selah.

### LET THERE BE NO BITTERNESS

We are approaching a political campaign which, from all indications at present, promises to be of unusual interest to the colored people of the city, owing to the fact that there seems to be so many among us, who are seeking political preferment.

Just who should or who should not seek public office is pretty hard to say. But we do know that under the circumstances, because of our minority, it would be better for all concerned, for us as a group to unite our forces, that our voting power may bring the maximum benefit to the race. It seems to us that we all can see that. We all understand that together we stand and divided we fall." But the trouble is, first, the lack of the proper kind of leadership; second, personal ambition. The cause of the lack of the proper kind of leadership, is a question that calls for a deeper discussion, but suffice to say here that it would not be easy to place the responsibility. Ambition is human and is as old as the hills. Time, intelligence, necessity and thought will help greatly in overcoming the effects of these things. In the meanwhile let us be patient one with another. Not bitter in our denunciation of the other fellow who aspires for public office, remembering that every one has the right to seek office if he only receives one vote, and that, his or her own. Remember that we all have an interest in common. What ever affects one in a political way affects the other.

### THE SESQUI-CENTENNIAL

All the world knows by this time that there is to be held in Philadelphia, this year, a Sesqui-Centennial. Large sums of money have been appropriated for the demonstration, and all the states are to be well represented. Pennsylvania, being immediately interested because of the historic city of Philadelphia, is making large preparations to give to the country a grand exhibit, all absorbing.

Some time ago we noted the names of certain colored citizens of Pennsylvania mentioned in connection with certain exhibits to be given by the colored group. It was announced that the colored citizens of Pennsylvania intended offering an exhibit covering Negro achievement in Pennsylvania during the past sixty-five years. We have not been able to verify all of the reports.

Whatever is decided upon, by those who have been given authority, should be made worthy of favorable comment by those who will travel from far and near to observe and criticize the various exhibits. In fact, it would be calamitous if we failed or refused to join our whole state force and make of the exhibit, whatever we offer, one of the best at the sesqui-centennial.

We have craftsmen, professionals in all the professions, inventors, authors, tradesmen, artists, musicians, and others skilled in the various and peculiar ways. Let them all come forward, each contributing his or her own bit to the grand collection. While others are spelling achievement through their exhibits, let it not be concluded that the Negro has done nothing worthy of exhibition.

### WHO'S WHO

Who is who in "Colored America?" Is this very important question to be decided purely upon merit, achievement and intelligence, or is it the purpose of some of the compilers of books to be printed at an early date, to play on the vanities of a few outstanding men of the black race in this country and "kid" them into paying for some flattering publicity? This frank interrogation is propounded because it is quite evident that a committee with Ex-President J. Stanley Durkee, of Howard University acting as secretary, has just informed the prospective stars in the firmament of "big Negroes" that they will be required to pay the modest sum of one hundred dollars for the "beautiful copper plate photograph" to be used in the great book of "Who's Who."

A comprehensive collection of distinguished men of the black race in this country that can be used as a catalogue of information and inspiration should be encouraged. It is a worthwhile undertaking that will be useful and instructive for present utilization and of inestimable value to future generations. Such a book should be purchased by every individual who is interested in the progress of his people. Any endeavor to entice a few hundred individuals to pay one hundred dollars by catering to their vanity by supplying wording grandiloquent tributes, and by manipulating the intricate arts of praise, pamper and flattery is insulting, despicable and debauching. Such a compilation is not worth the paper it is written on and may well be styled as "Who Is Who Among Afro-American Boobs, Saps and Suckers."

A gentleman who recently compiled "a social register" for white

people explains that the first step in getting into the social elite is to buy a spirited horse and an immaculate riding habit, canter with dash and flourish up and down the bridle paths. There is no great divergence in human nature anywhere. The social "sine qua non" among black people seems to be a high powered automobile gliding along the boulevards. With all of this emptiness and superciliousness there has been an untarnished and undefiled aristocracy—the aristocracy of brains. This attempt to make one hundred dollars the purchase price of admittance to the charmed circle of men with brains is out of shape with common sense and sound reason. And it is altogether surprising to understand why Dr. Durkee, who defended the student body and alumni of Howard University and who

called Professor Kelly Miller a contemptible puppy and one of his associates a liar, should be interested in compiling "Who's Who" among us of African descent when he is a white man himself.

How does Dr. Durkee arrogate to himself to inform these candidates for his "Who's Who" that a copper-plate portrait will cost one hundred dollars, when they can be made in Chicago, at a modest estimate, for ten dollars? In our opinion this hundred dollar "Who's Who" of black people engineered by white men is nothing more than a clever line of "soft soap and salve" successfully used upon certain members of our race who have the "big Negro" complex. Who is who among the gullible and fickle?



## NATIONAL NEGRO HISTORY WEEK

We often hear about a wonderful ancient civilization attained by a dark race of people long before the culture of Greece or the glory of Rome set up the high lights in the history of the ancient world. We refer to it now with pride, but immediately we must go digging in the ground for evidences of it. It seems to have been lost.

It is as much the background of Greek civilization as the Greek is of Roman civilization, but the evidences of it are too meager to support a claim that must rest on pyramids, sphinxes, tombs and fragments of art. It seems to have been buried with the people who produced it.

It is not a singular fact that authentic history makes only casual mention of its merit, nor much reference to the certainty of its existence, for each race writes its own history to glorify its own achievements. Those races that have no history have written none; nor may any race expect a history without a historian.

The essence of Egyptian civilization was passed on to Greece and Rome for want of expression from its literary genius. It became Greek because of Greek genius; it became Roman because of Roman genius; it might have been Egyptian as well but for the lethargy of Egyptian genius or the lack of appreciation of its value. It could not remain Egyptian without Egyptian genius. Exceptional achievements in one race is seldom the subject of extended historical effort in another. It is different, however, with exceptional backwardness. The race consciousness of a people reacts on their own achievements to give them significance; it reacts on the backwardness of other races to emphasize and glorify the importance of their own. This accounts for the fact that however great the ancient civilization of the dark races, it must be read between the lines of history written for the purpose of exalting the achievements of the race with which the historian is identified. This attitude is not confined simply and only to ancient history, but to modern and current history as well.

The Negro race has no more history than it has historians, nor will it ever have more than the history of its failures and crimes without the efforts of its own genius or the consciousness of its own achievements.

So long as the Negro's knowledge of the achievements of all races lacks a viewpoint which the known achievements of his own race afford favorable and circumstantial comparison, his pride must be both childish and variable for want of standards.

These facts give incalculable significance to the services of Mr. Carter G. Woodson, Director of Research for the Association for the Study of Negro Life and History. Mr. Woodson is our most eminent race historian by all odds. His work is peculiarly one of education on a large scale and in a neglected field, where the fundamental motives of race consciousness originate.

His ability as a historian, his zeal for research and his genius for organization make his work incomparably important to a struggling race whose history is wound up and hidden in the mesh of entangled happenings incident to a social system dominated by prejudice on account of color.

The week beginning February 7 is National Negro History Week, to be observed by the race throughout the United States. The observance is to feature a national educational campaign to inspire public interest and faith in the record of the past and the possibilities of the future.

The task is too much for one man or a few men. It is the responsibility of all and, particularly, of those on whom the honor of leadership imposes the duty to instruct and advise.

The life of the Negro must be interpreted by others in terms of what he desires and strives for; and to quicken in him the noble impulses that cause him to desire and strive to know, to do, and to be the best is, after all, the ultimate objective of any phase of education.

It is the appreciation of the importance of the proper interpretation of his

life that urges Mr. Woodson and his associates to call upon Negro leaders everywhere to emphasize every means of creating an urge for knowledge of Negro achievement.

Perhaps the fatal shortcoming of the race is the desultory method by which records are kept and to overcome his natural lethargy in this is a greater service to him than most of us can imagine. The superstitions which are a part of his inherited instincts displace in him the motives that would render records appreciable, and whether the ruling motive in his ambitions be science, art or religion, his respect for Chance keeps him instinctively dependent on his luck as well as his pluck.

Superstition will rule in Negro life until the searchlight of Negro history shall dispel its shadows. And when we say Negro history, we do not mean a few current facts about Negro progress, but we refer to history in its larger significance as regards the principles established and the achievement acquired in passing from a lower to a higher state of culture. Accidents happen; incidents come in the course of contact and events; both are negative, but achievement is different, it is positively motivated and inspired by the record of the past; won by seizing the opportunity of the present, and visualizing the future in terms of human certainty.

Race records of achievement, if kept at all, must be kept by us. Our friends are obliging enough to relieve us of the irksome duty to keep the record of our crimes and failures. It is to offset the effects of their kindness that makes our action urgent. National Negro History Week should become a permanent institution in the life of the race. It is proposed in the interest of race ideals and the success of it will have a general wholesome effect.

Negro literature must, in the main, be consumed by Negroes. An appetite and a demand for it must be created to encourage its production as well as to feed and strengthen the sinews of this generation to compete for a place in the sun.

Think of it as we may, the trash literature of other races and, incidentally, that of our own is feeding the virus of a slow intoxicating poison to the Negro youth, which is telling more and more in his attitude toward the things that count for sturdy manhood, sane ideals and mental endurance.

With manhood rights there must go also manhood merits to support the claim, and when that time comes, if ever it shall, and it must, there must be also technical and intellectual preparation beneath the surface to cope with the problems that ensue. Nothing is more certain than the fact that low standards are weakening in their effects on the youth; that surfacing in culture and education yields a weak product; that under the test of time and difficulties, the fittest will survive; that history finally eventuates in an impartial record of the survival of the strong.

The Journal of Negro History should be in the home of every Negro; furthermore, the works of Negro authors should be read and studied by the children in school.

### DRAMATIZING BEST SIDE OF NEGRO A RACIAL DUTY,

By Lester A. Walton.

The day following the premiere of "Lulu Belle" at the Belasco Theatre when asked by a fellow-member of "The New York World" staff if I had seen the new Negro play I replied somewhat indifferently, "No." He appeared surprised at my lack of enthusiasm over the suggestion that Alexander Woolcott, The World's dramatic critic, be asked to arrange for my attendance so I might write my impressions of Mr. Belasco's latest theatrical offering.

It is my intention to see "Lulu Belle." I am in no great hurry. Within me surges no eager desire, no impelling curiosity. My interest is "static," as the radio fan would say.



The staging by Mr. Belasco, master of stage technique and showman, is bound to command admiration and commendation. Lenore Ulric in the title role is destined to enhance her reputation as a character delineator of exceptional versatility. I am happy in the thought that "Lulu Belle" provides employment for a goodly number of colored actors. At times the stage must be reminiscent of a colored musical comedy.

Whether Mr. Belasco gives a realistic picture of what some critics refer to as "Negro life in Harlem" does not concern me so much as what will be the reactions of white theatregoers to "Lulu Belle." Will it be to them a "rhapsody in brown," as the play is characterized by Mr. Woolcott, or a "horrible nightmare?" In what manner will this dramatic morsel so intriguingly prepared for consumption be mentally digested? Will it help to make white Americans understand colored Americans better or make for confusing what is already a lamentable situation?

If most white people were not prone to generalization on matters directly affecting the Negro, "Lulu Belle" would not be viewed with misgivings. But already white writers in commenting on the play unwittingly refer to it as reflecting a true picture of Harlem life. They do not say, as they should, that it represents one phase of it. One of the few not guilty of committing this grievous error was Burns Mantle of "The Daily News," who said:

"Its first two acts are duplicates of popular conceptions of life in 135th street. I am not certain, but I feel sure, it is as unfair to the every day life of the colored citizenry as the operatic 'Carmen' is untrue to the every day life of the gypsies and soldiery of Spain."

If Mr. Mantle wants undisputed proof that 90 per cent. of the 200,000 Negroes in Harlem are unfamiliar with the cabaret life Mr. Belasco so vividly depicts it will be gladly furnished. That he has seen enough of Negroes to know they are not all alike is evidenced by his statement that "Lulu Belle" represents the "colored riff-raff." But it cannot be said only the "riff-raff" patronize cabarets.

Harlem is becoming a centre of interest to white writers and dramatists, but as a rule in the wrong way. In search of "colorful material," (not a pun) they make nocturnal excursions to this large Negro community when most of its residents are in bed. Aside from Negroid background what they find is no different from cabaret life in other sections of New York. But in drawing a picture of Harlem night life they give an unfaithful and unfair evaluation of an entire community.

In Harper's Magazine for January was published a story by Lee Fister Hartman entitled "Veneer." It was a subtle and vicious piece of propaganda. Harlem was advertised in this overdrawn fashion:

"It was one of those Negro cabarets in the heart of the black blocks of Harlem—lawless, flamboyant, sordid. Here and there were white faces—women sheathed in silk, with gleaming necks and arms, men in dinner coats—Nordic faces in this roomful of wide-eyed and expectant blacks."

Are "white faces—women sheathed in silk, with gleaming necks and arms, men in dinner coats" only to be seen in Harlem cabarets?

"There is some fair filthy stuff in 'Lulu Belle.' Most of it vulgar enough to pass for realism of our San Juan Hill section," significantly remarks Gilbert W. Gabriel of "The Evening Sun." And he adds:

"See for yourself how huge the cast. It is an interracial one, most of its members Negroes. Which may explain the occasional complaint that the accents were not sufficiently Negro."

What a false assumption? Picture Edna Lewis Thomas, a member of the cast, reared in Boston, conforming with Mr. Gabriel's conception of what "Negro accents" ought to be? Such a display of ignorance must bring a smile to the Brouns and Menckens.

Down South the white and colored people of a community talk very much alike. Put them behind closed doors and it is difficult to tell which is which. There can be no denying that many Negroes talk with a Southern accent, but so do white people. To expect twelve million Negroes to speak in this manner is asking too much. It is not incumbent on members of the race to express themselves in language peculiar to themselves.

The story of "Lulu Belle" deals with a Negro vamp who stoops at nothing to acquire a bank roll and life of ease. She is first seen as a dusky Carmen in Harlem and later on in Paris where she is strangled to death by a former lover. Nothing wholly or solely racial about that. Aside from giving Miss Ulric an opportunity to display her histrionic talents it is puzzling why Mr. Belasco took such kindly interest in the play. Certainly it is not a great contribution to dramatic art?

It is most unfortunate the Negro woman is eternally associated with sex questions. Usually, as in the case of "Lulu Belle." As one sits on the subway and I. trains during rush hour and observes the respectable, hard-working Negro women, whose shabby clothes, drawn lines in their faces and wistful look in their eyes bespeak the story of their struggle for existence, the thought occurs, when will this type be generally appreciated—when will the world pay her just homage?

The Negro woman is never glorified by stage or screen. It cannot be that she is unworthy of this consideration. No one in America has made more heroic sacrifices. Can a more admirable character be found anywhere than the Negro mother who labors away from home in the day and toils for her family at night in order that her children might acquire an education?

Plays glorifying the Negro woman will have to be written by Negroes. Whether Mr. Belasco and others will look with favor on producing them is another question. But in all fairness, should the race depend on them to do this? Is it not natural that the Negro should make the first gesture?

## CELEBRATION OF NEGRO HISTORY WEEK FEBRUARY 7-11

Beginning Sunday, February 7, there will be speeches in all colored churches preparatory to the celebration of Negro History

Week.

An organization for this purpose was formed at the Auburn Branch, Carnegie Library, Saturday morning, January 16. Representatives from every college and public school in the city were present, and Mrs. M. Agnes Jones, was made chairman, with Prof. Smith of Morris Brown University as secretary.

The following program has been arranged by a committee appointed by the chairman. Special attention is called to the fact that on the same days the colleges and public schools will stress the same subjects, making the entire week a Negro History Emphasis Week.

### Program

Monday—"The Negro in Africa," "The Negro in the Discovery of America," "Negro Labor in the United States," "The Negro Inventor."

Tuesday—"The Negro Soldier," "The Negro Spokesman."

Wednesday—"The Negro Press," "The Negro in Business."

Thursday—"The Negro in the Professions," "The Negro Educator," "The Negro in the Ministry."

Friday—"The Negro Poet," "The Negro in Art."

### Program Committee

President John Hope, Morehouse College, chairman.

Rev. T. Saine, president, Ministers' Union.

Mr. J. A. Davidson, Atlanta University.

Mrs. M. C. Barber, public school principal.

Miss Edna Lamson, dean, Spelman College.

Miss B. E. Smith, public school principal.

Mrs. E. T. Landrum, public school principal.

Miss A. B. Thomas, teacher, Morris Brown College.

Prof. C. L. Harper, principal, Washington High School.

Prof. F. E. Smith, dean, Morris Brown College.

Mrs. M. Agnes Jones, supervisor, colored public schools.



# Negro History Week To Be Celebrated Each Year The Second Week Of February

WASHINGTON, D. C., Feb. 25.—

A call to rally to the support of the Association for the Study of Negro Life and History to inculcate a higher appreciation of the Negro's contribution to civilization and thereby secure for him the recognition belonging to him.

This is the outgrowth of the celebration of Negro History Week. This movement met with a favorable response throughout the country. The Negroes seized upon the idea as a thing for which they had long been waiting, and a considerable number of the white race manifested similar interest. Clubs, fraternities, schools and churches made extensive preparation and carried out their programs with unusual success. The favorable comment by the leading white and Negro newspapers decidedly stimulated the movement and presented the cause to the public as it has never been before.

Three definite needs of the Negro group were strikingly brought out during this celebration. Social workers and educators are almost unanimous in urging the following: first, that there should be prepared a series of historical stories and textbooks depicting the civilization of the Negro in Africa and the influence of the Negro in the history of this country; second, that boards of education should be induced to adopt certain of these books as optional texts and supplementary works in the public schools; and third, that schools and libraries throughout the country should be provided with an adequate number of reference books presenting the various aspects of Negro life and history.

To carry out such a program requires money. The Association has already spent thousands of dollars promoting the celebration of Negro History Week, and it has not charged one penny for any of the services rendered. The Association has felt that the first thing to do is to get the people of the country interested. When once interested they will support the thing in which they believe. To a greater extent than ever before this very thing has been done. To carry out this program and make this celebration in the future what it ought to be by giving the work sufficient stimulus throughout the year, however, the Association

must have an additional \$20,000.

The present income of the Association is decidedly small. It received between \$15,000 and \$20,000 a year and it does the work of a learned society spending \$45,000 or \$50,000. What it has done has been accomplished by virtue of the fact that the seven persons whom it has employed in the prosecution of this work have been overworked and under-paid. The Director has hardly been paid at all. For the first five years he practically financed the movement himself, and during recent years he has sometimes found it necessary to contribute to the work that it is supposed to pay him.

To finance this movement the Association needs \$20,000. This has been apportioned according to the Negro population and general interest so far expressed in the work of the Association. Each state is asked to contribute the amounts indicated below:

Alabama	600.00
Arkansas	500.00
California	400.00
Colorado	200.00
Connecticut	500.00
Delaware	300.00
District of Columbia	1,000.00
Florida	500.00
Georgia	700.00
Indiana	400.00
Iowa	200.00
Kansas	400.00
Kentucky	400.00
Louisiana	500.00
Maryland	500.00
Massachusetts	1,200.00
Michigan	500.00
Minnesota	250.00
Mississippi	600.00
Missouri	400.00
Nebraska	250.00
New Jersey	400.00
New York	1,500.00
North Carolina	600.00
Ohio	1,000.00
Oklahoma	400.00
Pennsylvania	800.00
Rhode Island	400.00
South Carolina	500.00
Tennessee	500.00
Texas	500.00
Virginia	500.00
West Virginia	500.00
At Large	500.00

All contributions should be sent to S. W. Rutherford, secretary-treasurer of The Association for the Study of Negro Life and History, 1538

Ninth St., Northwest, Washington, D. C.

The Association is incorporated and the secretary-treasurer bonded.

## SESQUI-CENTENNIAL -- WHAT PRICE NEGRO?

Philadelphia, Feb. 10. (Staff Correspondence for The Associated Negro Press)—The General Committee of the Sesqui-Centennial, headed by Mayor Kendrick Moore, following a recent conference with government officials and others, has finally declared that the Centennial will open doors on June 1st, the Year of Our Lord 1926, and will continue to send forth the aroma of American ideals and achievements until the first day of December.

But the concern of this story is the part that Negroes of America will take in what purports to be the biggest event in American history of the kind, the Columbian Exposition in Chicago, not excepted. At that great exposition the illustrious Frederick Douglass was the Director of Negro activities, and by his masterful ability, was able to place the race before the world in a favorable light. He had the cooperation of the general exposition committee, and was furnished ample funds for exhibits, demonstrations, and all necessary expenses.

That has been thirty-three years ago. Negroes of Chicago are still enjoying many of the benefits of reaction in better feeling and understanding. Philadelphia, and the committee under Mayor Moore, seem to offer no such official encouragement to the present day Negro. The attitude all along under Mayor Moore has been one of putting off, side-stepping and genuine indifference.

### Careful Observations Made

The Associated Negro Press has been making careful and impartial observations, covering a long period. The entire personnel of the Convention Committee has changed since the start of the plan by the late John Wanamaker, C. H. K. Curtis, and other representative citizens, who really represent all that is best in the "City of Brotherly Love." The present committee has been more or less hypocritical from the beginning, according to the best information obtainable.

In conference with one of the white officials of the Exposition, this representative was recently informed that of America, and the darker people of the reason the colored people had not the world, and will use the entire re- been definitely absorbed in the ar-sources of its organization to give the rangements was due to the expansive plain facts to the world. The exist- and expensive budget presented by theing condition has been placed before Negro committee. This program and President Coolidge, Members of Con- budget was seen by the writer, and gress, including Congressman Madden, did not exceed \$25,000. The city of Philadelphia has already appropriated \$5,000,000 for preliminary expense out sation for the Advancement of Col- of the taxpayers' money. It can be seen, therefore, that the amount pre- sented by the Negro Committee was a mere bagatelle.

With the changing white personnel, there was change in the Negro person- nel. Finally, however, Hon. J. C. As- bury, president of one of the banks, business man, attorney, and one time member of the Pennsylvania legisla- ture, was chosen as Director of Ne- gro activities.

Mr. Asbury presented to Mayor Moore and his Committee a plan of action, and even went so far as to engage quarters in the Odd Fellows Building for the activities, with the knowledge, consent and approval of the general committee. In very fact, Mr. Asbury should have been invited to have his activities carried on in the general headquarters opposite In- dependence Hall. The General Com- mittee has pussy-footed and shunted Mr. Asbury until it really has placed him in an embarrassing position be- fore his friends of Philadelphia and the country.

### The Sesqui-Centennial Should Open Doors to All

The Sesqui-Centennial is one event that should make a definite place for the American Negro, along with others in the exhibition of achievements and in the presentation of hopes. In all the wars, the Revolution, and all it represents, the Negro did his part. Attacks of Boston was first to fall; five thousand Negroes were under George Washington. ARE THE AM- ERICAN NEGROES GOING TO HAVE THE DOOR OF OPPORTUNITY SLAMMED IN THEIR FACE ON SUCH AN OCCASION? If there are economic advantages, the Negro of America and the world, should be a definite part of them.

It has been the hope of Dr. W. E. DuBose to hold the next session of the Pan African Conference during the time of the Sesqui, but the General Committee has been indifferent, not even extending the courtesy of a re- ply. The conservative and reliable Philadelphia Tribune, in its last issue, has joined in tearing the mask of hy- pocricrissy off the Mayor Moore Com- mittee.

## SESQUI-CENTENNIAL

### WHAT PRICE NEGRO?

(By Associated Negro Press.)

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But the concern of this story is the part that Negroes of America will take part in what purports to be the biggest event in American history, of the kind the Columbian Exposition in Chicago, 1893, not excepted. At that great exposition the illustrious Frederick Douglass was the director of Negro activities, and by his master- ful ability, was able to place the race before the world in a favorable light. He had the cooperation of the gen- eral exposition committee, and was furnished ample funds for exhibits, demonstrations, and all necessary ex- penses.

That has been thirty-three years ago. Negroes of Chicago are still enjoying many of the benefits of re- action and better feeling and under- standing. Chicago is the outstanding city of America in justice and oppor- tunity. Philadelphia and committee under Mayor Kendrick, seem to offer no such official encouragement to the present day Negro. The attitude all along under Mayor Kendrick Moore



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In conference with one of the white officials of the exposition, this representative was recently informed that the reason the colored people had not been definitely absorbed in the arrangements was due to the expansive and expensive budget presented by the Negro committee. This program and budget was seen by the writer, and did not exceed \$25,000. The city of Philadelphia has already appropriated \$5,000,000 for preliminary expense out of the taxpayers money. It can be seen, therefore, that the amount presented by the Negro Committee was a mere bagatelle.

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#### The Sesqui-Centennial Should Open Doors to All.

The Sesqui-Centennial is one event that should make a definite place for the American Negro, along with all others in the exhibition of achievements and in the presentation of hopes. In all the wars, in the Revolution, and all it represents, the Negro did his part. Attacks of Boston, was first to fall; five thousand Negroes were under George Washington. Are the American Negroes going to have the door of opportunity slammed in their face on such an occasion? If there are economic advantages, the Negro of America and the world, should be a definite part of them.

The Associated Negro Press can state on highest authority that it has been the hope of Dr. W. E. B. DuBois to hold the next session of the Pan African Conference during the time of the Sesqui, in Philadelphia. A formal communication was sent on the subject, but the General Committee has been indifferent, not even extending the courtesy of a reply. The conservative and reliable Philadelphia Tribune, in its last issue, has joined in tearing the mask of hypocrisy off the Mayor Moore committee.

The Associated Negro Press is glad to take up the cause for the Negroes of America and the darker people of the world, and will use the entire resources of its organization to give the ing condition has placed before President Coolidge, members of Congress, including Congressman Madden of Chicago, chairman of the Appropria-

#### THE NEGRO'S HANDICAP

We read a great deal about the handicaps of the Negro. But it is time that we should sit down and go over carefully and dispassionately the things which hold our people back as far as they are and back. It is not a popular thing for one to say anything which lessens the emphasis upon race prejudice. Race prejudice is one of the greatest drawbacks to all social progress and enters as a distinct handicap to our race's progress.

If we are to see down the things which deter the Negro most, we would say:

**Ignorance.** Ignorance is the great obstacle against all civilizing processes. What the Negro needs is more intelligence, more education. Scores of things we could do if we only knew how to do them. Many things we lay to the door of race prejudice are the result of pure ignorance more than anything else. Race prejudice hits us so hard because we are ignorant.

**2. The Slavish Spirit.** Next to ignorance is the spirit of slavery. Many Negroes do not believe in their people. They actually believe Negroes are inferior and they give their own people every disadvantage instead of every advantage. This is, of course a result of ignorance to a large extent. And yet it is not the same as ignorance, for we sometimes find the slavish spirit strongest in the so-called educated. Often we find those who should be the leaders, the slowest to co-operate and the most active in tying the Negroes to the bondage of the white man.

**3. Internal Jealousies.** In so many places the Negro is held back by the jealousies of leaders. This is a result of both ignorance and the slave spirit. We see the two leading preachers dividing people into two different factions; the two doctors, teachers, etc. doing the same. Baptists won't cooperate with Methodists, and the "yellows" snub the "blacks" and browns. If a so-called leader is not the head of a movement, or was not "consulted" he tries to break it up. More time is given in some communities by Negro leaders talking and working against worthy projects than in doing something constructive.

**4. Lack of Organization.** You hear the orator tell of the number of shoes it takes to shoe our race's feet, the number of hats we have, the amount we spend for food, etc., and he wonders "why we don't have more factories." We lack organization in business in finance, in politics, etc. chiefly because of internal jealousies, which shrewd white people encourage and thus keep us apart.

We put a great deal of stress on the fight against lynching, but lynching does not do in a year the harm the quartette of ignorance, the slave spirit, internal jealousies and lack of organization do in a week. If lynching should certainly stop; if we got an anti-lynching bill, it would do us little good. Take for example our fight against disfranchisement. We fought until we got a decision of the United States Supreme Court against the South's method of disfranchisement; but what did it amount to? Of course some good was done. We would have nobody cease to work against lynching. But we certainly think it is true to stop getting up such a howl about lynching and neglect the other more fundamental things. And we believe the Negroes, law or no law, will be lynched as long as they are ignorant, unorganized and subject to internal jealousies.



## CHURCHES AND FACTORIES

(From the Christian Recorder)

The Negro World falls into the same error of many superficial thinkers on Negro matters. In its issue of Dec. 12th, it quotes an article of Walter Carmon, in The Daily Worker, stating "that the poor Negro owns 47,000 churches in America, and since we have in America a church for every 256 Negroes, which is more than enough, the preachers should be fair minded enough to start building factories and find other means of employment for their folk."

This is just gross ignorance. The preacher's business is not to build factories, he is to preach the gospel. First place the preacher has been on his job over one hundred years and has undergone the greatest amount of sacrifice of any group of people, and is today undergoing a great sacrifice to build his churches and help his people morally and spiritually.

The difficulty with these folk who want factories is, they want the preacher to build factories for them. They claim to have so much education, so much learning and influence, why don't they build their own factories? If they are so superior to the "ignorant" preacher, why don't they do something besides criticize?

The second thing is, the average Negro does not want to sacrifice. Building factories will take sacrifice just as building churches, perhaps more. If it took over a hundred years to organize the Negro church, it may take half that long to organize Negro labor as it ought to be organized. It is only theoretical to say, the Negro church should turn itself over to the building of factories. This cannot be done.

All building for the people is built on confidence. When the man who wants to build factories gets the confidence of the people as the men who want churches have, they will have factories and not until then. There is a demand created for religion and for churches. The preachers are trying to meet this demand. The people are not fools; they are not putting their millions of dollars into churches because they are deluded; they are putting money into churches because the churches satisfy some longing in their lives. And because the men who lead these churches are sufficiently capable to do so.

We think that those who are in the business world, and we give them every encouragement, should study the needs of colored people, should consecrate themselves to the development and the best interest of colored people and should be willing to sacrifice of their time and money and training to build business. But too many don't want to do this; they want the business overnight, they want the preacher to turn his preaching place into factory. This cannot be done. This shows they do not know either religion or business. For if the preacher wanted to do it he couldn't do it because the people would not let him do it. We say to the man who is interested in the factory: "Go ahead and build the factories." And when he does so, if he is honest, and if he is efficient, if he has interest in the people, he will find nobody more able and willing to help him than the preacher. But if he is a fake, trying to rob the people as many who criticize the

preacher are doing, then the preacher should let him alone. The earnest preacher knows that every interest of the people is his, and he will be only too glad to give aid. But it is asking too much for him to leave his pulpit to build factories for somebody who is either incapable or too lazy or too dishonest to do it. And we are surprised that the Negro World should even seem to advocate such a sentiment.

## BEFORE BUYING

Great numbers of us are purchasing property in Chicago. A lot of us have recently arrived here with a few thousand dollars which represent a life's savings. It has been secured after insults from southern white people and much indignation and agony. We know that it is a grand and glorious feeling to be a property owner in the grand old state of "Lovejoy and Lincoln," but do not allow exuberance to outweigh good judgment. Remember that business is business.

An investment in Chicago real estate is a splendid thing but when you are purchasing on a contract paying monthly notes with interest you should know just what you are doing. We have become acquainted with several cases where poor working people have paid their hard earned money down on property and then were stunned to find out that a heavy mortgage encumbered it, and without their knowledge they had assumed the same. This case is a common happening in Chicago and expert advice to the purchaser of real estate is the only safeguard against losing their all.

Cases arise where there is no way for the average purchaser to protect himself from mechanic liens and tax judgments. The agent in the case is interested in the sale and mostly in his commission from it. Before you sign your name on the dotted line consult your lawyer and friends who have had experience. It is also very important to find out if the zoning laws will permit you to build on your lot and if some smoky factory is going to be built near you. Think of the proposed subway and estimate how it will affect your property. Watch the way the city is moving and prospect of street improvements. These situations require expert advice and if you contemplate purchasing property, take our tip and you won't go wrong.

## K'S BEST EDITORIAL

, NEGRO, NEGRO, AD NAUSEAM

(New York News)

The N. A. A. C. P., The Urban League, Tuskegee and Hampton, their principals and propaganda are doing a distinct and dangerous disservice to the colored citizens of America by their effort to popularize the use of the word "Negro." In season and out of seasons, morning, noon and nights, they harangue with the propaganda of "Negro," "Negro," "Negro." Their efforts are calculated, as said that sterling friend of the race, Oswald Garrison Villard a few days ago, to build up a distinct and permanent entity within America, to build for all time a nation within a nation. Need less to say, this mad business is catching on the country wide like wild fire. Our quarrel with these great agencies for the solution of the problems of colored citizens in America,

is that they are using a word without thought of its future damning consequences or its present demoralizing influences upon the public sentiment of this country. A case in point, the Harlem Public Library sends out the following press release in part:

Here are some of our latest additions to the department: Woodson, C. G., "Negro Orators and Their Orations"; Garnett, David, "The Sailors Return," the story of the sudden appearance in an English village of a mariner, and his wife, a Negress from Africa. W. J. Johnson, "American Negro Spirituals"; D. Heyward, "Porgy," a tale of Charleston, S. C. Sherwood Anderson, "Dark Laughter," a contrast between Negroes and the white women who furnish Negro women with hours of amusement. Alain Locke, "The New Negro."

The feminine of Negro is Negress, the libraries of America apparently following the usage of this New York library and probably of the problem solving agencies, we have named will henceforth designate for popular usage and for all those who read, the term of "Negress" for colored women and girls. The English dictionaries notably, Campbell's, now makes the word "Nigger" and the word "Negro" synonymous. This offensive epithet will next be, we dare say, the usage of the intelligentsia. Greenwich Village is just as wrong as Tuskegee and Hampton is seeking to commercialize the use of the word Negro. Both may be seeking to standardize a term to apply to colored people, but their objects are becoming lost in their mechanics. Their solutions are becoming more important than the human beings, men and women and children and American citizens they are doubtless seeking to serve, their prestige and power more important than the loosening of the bonds of segregation and discrimination which they are thoughtlessly helping to weld around their subject. They are building a straw man and calling him a "Negro" when as a matter of fact they should be tearing down this fetich and this bugaboo. This inveterate use of the word "Negro" is not only nauseating but insidious and of ill omen.

## Negro History Week Popular

The call of the Association for the Study of Negro Life and History or the celebration of Negro History Week has met with a most favorable response throughout the country. It seems that the public has been awaiting such an idea. Citizens in all states are offering their assistance in making the celebration a success. Among the persons interested are the teachers in the public schools, heads



of the various systems, presidents of colleges, churchmen, and men of achievement in other important lines.

The Superintendent of the State of New York will take note of it in his bulletin to schools. The Department of Public Instruction of Utah says that the idea will find a willing response on the part of the schools in that state. The Department of Education of Arkansas says, "We shall be glad to carry out any suggestions you have to make in bringing this matter before the colored teachers of Arkansas."

The State Superintendent of Public Instruction of Delaware writes that after a conference with Mr. R. S. Grosley who has agreed to head up the celebration in that state, he will send out a letter to this effect to all of the Negro teachers in that state. The Department of Negro Education of North Carolina has sent a similar letter to the Negro High Schools of that commonwealth and expresses a willingness to do anything else to bring the matter before the teachers of that jurisdiction. Mr. G. C. Wilkinson, first assistant superintendent of the District schools of Washington has called together representatives of his system and appointed a committee to work out a program which will be observed in every Negro school in the District.

#### Colleges Interested

Words from the heads of Negro colleges are most encouraging. President J. B. Watson, of Leland College says, "I am in harmony with your idea of Negro History Week and we shall do whatever we can to make it a success." From President N. B. Young of Lincoln University come the words, "I am pleased with your Negro History Week program and I am placing the same in the hands of our professor of history with the instruction that this program be carried out." President Lucy Hale Tapley of Spelman College writes, "We will be very glad to bring the work of Negro History Week to the attention of our students." President John Hope of Morehouse College reports that he will give his assistance. President John W. Davis of the West Virginia Collegiate Institute replies that the celebration will be duly observed in that state. President F. D. Blufford of the Agricultural and Technical College says, "We shall arrange such a program. We shall see if we cannot encourage the people of our community and our state to pay more attention to this important week."

President J. M. Gandy of the Virginia Normal and Industrial Institute writes, "I promise to give to the request all of the attention necessary to carry out your wishes as expressed." Pres. J. O. Spencer writes, "I shall plan to observe Negro History Week February 7th." Prof. Charles H. Wesley of Howard University says, "You

may expect the usual cooperation which I have always given to the cause of Negro history."

#### Churches Respond

The churches, too, are manifesting the same sort of interest. Dr. H. T. Medford of the A. M. E. Zion Church

Washington, D.C., writes, "I shall be glad to cooperate with you." Bishop John Hurst of Florida expresses interest to the extent of bringing the matter before every minister in his diocese. Bishop R. A. Carter of the M. E. Church says, "I shall be glad to take up this matter with my ministers." Dr. W. W. Alexander of the Federal Council of the Churches of America writes, "I shall be glad to do anything I can in connection with such a step as is contemplated by Negro History Week, and shall cooperate not only through the second week of February, but throughout the year."

Efficient cooperation is promised, too, from other agencies. Mr. Forrester B. Washington of the Armstrong Association of Philadelphia writes, "We shall be glad to make the meetings of our fifteen neighborhood clubs during the second week of February Negro History Meetings. Mr. Gordon H. Simpson of the Urban League of St. Louis says, "It will be indeed a pleasure to give to this significant event every cooperation possible." Mr. J. Harvey Kerns of the Milwaukee Urban League says, "Our organization has called together a committee of our leading citizens who have pledged support. Mr. Nimrod Allen of the Columbus Urban League writes, "At the November meeting of the Board of Directors of The Columbus Urban League, they voted to cooperate with you in the observance of Negro History Week. They will carry the celebration into the schools, luncheon clubs, and churches."

The Pittsburgh Courier has urged that the attention of the nation be given to this effort. The Baltimore Afro-American endorses the plan and says it will give fifty bronze medals for the most interesting Frederick Douglass stories sent from any section of the country, stories not to be more than 200 words in length and the excellence to be judged by the Journal of Negro History editors.

## SCHOOL BOOKS GIVE "FALSE" HISTORY IDEAS

Dr. Carter Woodson Says African Is Represented As Savage

MATTED HAIR, EARRINGS PROMINENT FEATURES

Bismarck And Shakespeare Used To Illustrate White Race

Except as to opportunity and environments, there is no difference between the races of mankind. Dr. Carter G. Woodson of Washington, Director of the Association for the Study of Negro Life and History, told public school teachers Friday.

"In history text books studied by children in the public schools of Baltimore, Washington and Philadelphia the African is portrayed as a savage, matted hair, thick lips with rings in his ears."

"The Caucasian is represented by a photograph of Bismarck or Shakespeare, yet how many white people are like either of them?"

#### Propaganda

"There exists a propaganda, a systematized plan to educate the world into believing that the African was only intended to become a hewer of wood and a drawer of water—a burden bearer for superior people."

#### All False

"The whole course of study in public schools needs to be reconstructed. Histories in the schools which at present give only two lives and one photograph about Negroes, all of it false, must give way to text books which tell the truth."

"It's our job to get the truth of Negro history over first to Negroes, who for generations have been told they have no history, and then to take the truth to white people."

#### All Teachers Present

Dr. Woodson's lecture was held in the auditorium of the Douglass High School and was attended by teachers of all city schools. Supervisor Francis M. Woods, presided.

The lecture was the culmination of the annual celebration of National Negro History Week, during which special daily programs were given in all the public schools.

Dr. Woodson was given an ovation

at the conclusion of his lecture. He said, "The most eminent scientists have failed to find any anthropological or psychological difference between black, yellow, brown or white races. 'In this audience flows the blood of Indian, Chinese, Anglo-Saxon, Teuton and all the other races. Who can say to what race you belong?'"

#### Inferiority Myth

"There is a myth that because of Negro slavery in America, the white race is superior. Three-fourth of all the people in the world are descendants of persons, who at one time were serfs or slaves."

"Superior civilization is the result of opportunity and environment. It is blasphemy to say that a just God would create one man to be inferior to another; that he chose one race and rejected another."

#### Central Africa

"In Central Africa grew up thousands of years ago a civilization far superior to anything of that day. There were cities and well governed nations. Trade flourished, there were universities, lawyers, surgeons, whom history declares were as skillful in operations as many of this day."

"Who can say that civilization of today, based as it is upon the exploitation of one man by another, is superior to that of the early Africans?"

#### Influenced Greece

"Their culture spread, influencing the civilization of Egypt, Crete and Athens."

"Someone has said, not that God created man, but man created God in his own image. The African story of the beginning of the world is as fascinating as any other early story of the creation."

"I used to think of Caesar, Alexander, Napoleon as the great characters of history. They are not; the greatest characters are those who have taught the world peace, progress and altruism, not blood, exploitation and conquest."

#### Gift Of Iron

"The primitive African taught the world how to work in iron and how to domesticate animals. All nations and races copy from their neighbors. Take out of modern life the gifts of the ancient Africans and we would not have a railroad or know how to milk a cow."

#### Religion

"A third gift of the African to the world is his emotionalism—intensity of feeling expressed in the arts, in music especially and in religion. The Israelites in Egypt were so discouraged they 'barged their harps on the willows.' Our forefathers under similar circumstances sang, 'Little David Play On Your Harp.' Negro music is America's single gift to the world that has not had its origin in Europe."

## NEGRO HISTORY WEEK OBSERVED AT FISK

STUDENTS CONDUCT DAILY SERVICES

Much interest was aroused on Fisk campus this week in the life and history of the Negro. Appropriate exercises were conducted each day during the chapel hour, at which time certain phases of Negro life were discussed by one of the students. Such topics as the following were taken up: The Negro in Business, The Negro in Literature and Art, The Negro in Poetry, etc. Each speaker not only reviewed the progress of the race along these lines, but made observations on present conditions and suggested ways and means of improvement. On Friday, Lincoln's Birthday, Beecher's speech on "The Martyr President" was delivered and the Scripture Lesson was read from the Lincoln Bible, which was given Lincoln by colored citizens of Baltimore. This Bible was given to Fisk by Mr. Robert Lincoln, upon the solicitation of Dr. S. W. Crosthwait.

The exercises for the week were brought to an impressive close by the singing of Coleridge-Taylor's "Deep River" by Miss Katye Perry. Other students who participated during the week were: Misses Flossie McClain, and Owena Hunter, Messrs George Strong, M. I. Nurse, and James L. H. Hardaway, who is president of the Dunbar Club which sponsored the week.